THE
Universalist Leader

Boston November 10, 1923 Chicago

Dr. Barton on Unity

THERE was a time when the minds of the people within our churches were greatly exercised over the ultimate fate of impenitent sinners. It was right that they thus should have been concerned. Their earnestness might well put our indifference to shame. Believing as they did that it was a terrible thing for men to die in their sins, believing as they did that the honor of God was involved in His righteous retribution, they wrought out a doctrine of hell and damnation, severe and terrible. Against that doctrine there arose a mighty and a righteous protest. The Universalists came into being as a denomination largely because the time had come when the moral sense of large numbers of Christian people was shocked and horrified by what they believed to be an outrage upon the character of God. It is not necessary for us at this time to indulge in any censure either of those who, seeking to uphold the justice of God, evolved their doctrines of a material hell, or of those who, seeking to honor His mercy, declared their belief in the ultimate triumph of God over sin in every part of the moral universe. Each of them sought in their own way to emphasize an important truth. We ought at this time to be able to acknowledge the degree of truthfulness which each party set forth in that controversy. But can there be any good reason why a denominational cleavage should continue which had its origin in the separate emphasis of particular aspects of truth which both sides now acknowledge? Is not our modern Congregationalism broad enough and inclusive enough and honest enough to set about an effort for the healing of these old divisions of misunderstanding?

The time has long since passed when this or any other orthodox communion believes that a man's fitness for heaven depends upon his opinion of hell.

From the Moderator's Address before the National Council of Congregational Churches.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON
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Who's Who in this Issue

Wm. Herbert Perry Faunce is president of Brown University. He holds many degrees from Brown, Yale, Harvard, Dartmouth, Wesleyan and Amherst, and has been pastor of the State Street Church of Springfield, Mass., and the Fifth Avenue Church, New York. He is a director of the Religious Education Association, author of a number of books and contributor to religious and educational periodicals.

Rev. Richard H. McLaughlin is the successor of the late Dr. John Coleman Adams in the historic church at Hartford, Conn. He is a St. Lawrence University man, was ordained in 1914, and before going to Hartford had pastorates at White River Junction, Vt., Palmer and Everett, Mass.

* *

Let no member of the American Peace Society despair of Europe. Europe never dies. England, France, and Belgium understand each other better than six months ago. German leadership knows what must be done. The League of Nations as originally conceived has succumbed in practise to common sense. The way will yet open again to the builders of a law-governed Europe. (*Advocate of Peace.*)

* *

The Turkish Government has ordered the Prohibition law rigidly enforced in Constantinople. Another scheme to drive out the "Christian" population. (*Houston Post.*)

* *

The following proposition must be put squarely up to the public—drinking is a sin. We shall get nowhere by regarding the Eighteenth Amendment as only another law. If we mean business by it it is one of the most important laws in our Constitution and is to be classed with the amendment which did away with slavery. Either drinking is a heinous sin or we have been rather absurd to get the Constitution all stirred up over a pecadillo. (*Independent.*)

* *

The reason why people reject the Bible is that it is a religious book; if it had not the reputation of being a religious book, and were taken simply on its merits as a great piece of English literature, everybody would want to read it, but the fact that it is a religious book determines its curious neglect in the life of the time. (*Christian Work.*)

* *

Mayor Dever (of Chicago) . . . has been perfectly frank in his statements that he is not a prohibitionist. But he has contributed something to the thinking of the anti-prohibitionists of this country that ought to prove of permanent value. He said: "If there ever is any modification of the Volstead Act it will come after the people show themselves law-abiding." (*Christian Century.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

RED CROSS ROLL CALL

WE have reached the time of the annual Roll Call of the American Red Cross. From November 11 to 29, there will be a united effort throughout the United States to have members renew for another year, and to get new members and subscriptions to the relief fund.

We hope that our people will join this other great movement so Universalist in philosophy and in scope; but much more we hope that they will do it with a clear understanding of what the Red Cross has done and is doing.

The recent disaster in Japan is an illustration of the speed and efficiency with which the Red Cross works. Less spectacular but even more important are the slow journeys rural nurses make over difficult mountain trails, giving first aid, saving babies, and raising the standards of public health.

The Red Cross is a great educational institution as well as an organization for disaster relief.

Membership should be our minimum of help.

* *

THE WASHINGTON CHURCH

IN giving the substance of action taken at Providence in our last issue under paragraph 13, we should have printed these words also: "to proceed with the raising of $300,000 (at the same time as the Perin-Cate fund) for the building of the Washington Memorial Church."

There was considerable debate on this subject, but it was carried on with dignity and courtesy and ability on all sides, and the vote in favor of going ahead with the church project at once was overwhelming. Now that the matter is settled, let us pull together and raise the money needed.

* *

UNITED EFFORT IN JAPAN

SINCE our last issue another meeting has been held in New York of the representatives of various Protestant Churches doing missionary work in Japan upon the matter of getting together in the foreign field. Roger F. Etz, General Secretary, writes a brief account of the meeting for this issue of the *Leader*.

It is a practical step toward unity. It should rouse our deepest interest and support.

Whether or not any of our own projects can be done in union with other denominations at this time, it is of great importance for us to keep in touch with the possibilities.

When the commission goes to Japan to study the situation with the workers there, one of our workers must go without fail.

* *

GIVE THE WOMEN A HAND

THE Woman's National Missionary Asscciation at Providence bravely faced the facts.

They are behind in their accounts some $18,000. They have on their hands and hearts important home missionary work in North Carolina and other Southern States and foreign work in Japan. They have the historic old Clara Barton Home at Oxford, Mass., beautifully restored, to look after and preserve.

This missionary society has a record of long years of faithful service. It has exhibited always a devoted spirit and it has played the game with the denomination as a whole.

Whenever an individual or a society spends more than it receives, there is ground for criticism. But the women have disarmed criticism, in part at least, by getting the most competent business help possible, going over their books and putting their house in order.

They have the satisfaction of knowing that they have had honest officials. And it is no dishonor to discover that an intricate, complicated business machine can not be run without some paid expert help. Innumerable men's organizations discovered this long ago.

The women are retrenching and economizing. Miss Andrews, the competent and valuable field secretary, took herself off the pay roll to help out, while at the same time she goes on to equip herself by further study for greater service. Other economies have been effected, but the real missionary work which bands the women together will go on.

There is no need of regret. What is done is done. If some would not have bought the Clara Barton Home, at least they have it, and in years to come may be very happy to think that they secured it when they could.

Coming out frankly as they have, telling us all where they stand and what they need, will not have any depressing effect. It is bound to inspire confi-

dence. By a sinking fund, they expect to accumulate $18,000 for the permanent fund which will put them back where they were.

Let us give these brave women a helping hand—not to push the organization or to add glory to any board, but for the sake of men and women and children around the world who need the comfort and help of faith in the Heavenly Father.

* *

WHERE WE ALL AGREE

AS to the League of Nations, in order to get agreement in a Universalist General Convention we have to say "a" League of Nations, implying that the present League, "shapen in iniquity" as some curiously believe, is not for us.

But when it comes to "the World Court," an attempt at Providence to substitute "a world court" brought out protests on every side and the amendment was defeated by a vote almost unanimous. As the resolution passed the Convention it defined war as a crime in international law, called on people to study causes of war, and urged the Senate of the United States to ratify any treaty putting this nation into relations with the World Court.

To church people, to followers of Jesus, to the forward-looking, the broad-minded, the unselfish of almost every religious faith, the World Court makes a powerful appeal. Those who believe that the end of the world is at hand may be indifferent. Those who believe that this is a good world and worth saving are filled with hope at the suggestion of a World Court as a possible substitute for war.

Throughout the 150,000 churches represented by the Federal Council, there will be general observance of Armistice Sunday, Nov. 11, as World Court Sunday.

There could be no better memorial to the men and women who died in the war than to organize ourselves so that we will take our disputes to a court instead of going to war.

We do it in personal affiars. There is every reason why we can do it in national affairs.

As Judge Galer said at Providence: "The most immediately dangerous of the admitted evils of our time is war. . . . By all legitimate means we should favor its complete abolition. I hope we may soon reach the day when public quarrels will be settled as private quarrels are, by reference to properly constituted courts."

* *

THE OCCASIONAL SERMON

FOR many years, the "occasional sermon" has been the main feature of Church Conventions. The preacher is elected long ahead—in our own Church two years before he is to speak. This election is the highest honor in the gift of the Convention.

Wm. H. McGlauflin of Scranton preached the sermon at Providence, filling the position with dignity and ability.

What gave the occasion more than a touch of pathos was the fact that John Coleman Adams, of Hartford, elected at Detroit to perform the duty, had died in the interval. No Universalist, preacher or layman, of recent years is more missed than Coleman Adams.

The nomination of Dr. Frank Adams of Detroit to perform this service for the next Convention was an interesting event and it was followed by his nomination from the floor for a place on the Board of Trustees and his election to both offices.

* *

FRIDAY AT THE CONVENTION

THE *Universalist Leader* was out after a record in reporting the General Convention. It held forms open to get the story of the Saturday and Sunday sessions, Oct. 20-21, of the Sunday School Association, rushed the story to Boston by messenger and had the *Leader* of Oct. 27 at the Convention by Oct. 25.

The mails carried the other reports promptly except two bulky envelopes mailed Friday night after the meeting. These were lost, one being recovered on Monday, the other never turning up. Whether the Editor lost his grip and addressed it to Europe, or the postman sent it to Boston *via* Camp Hill, we do not know.

The substance of the business done Friday, however, was published. The story of how Judge Galer declined the presidency, how Dr. Coons' committee brought in the name of Louis Annin Ames for president, how Fred Moore nominated Frederic Perkins, how Frank Adams nominated John Murray Atwood, how Louis Ames withdrew, how all voted and went home to dinner, and how we learned at bedtime that Atwood was elected—all this was told in chaste and classic sentences now cruising around a waiting world.

With color and warmth unrivaled by any other scribe, the story of the addresses of Friday night was set down—Victor A. Friend with his definitions of "Religious Education," Prof. O. W. Warmingham of Boston University on "Persistent Problems in Religious Education," and President Richard Eddy Sykes on "Religion in the College."

What we have been able to retrieve by memory, by telegraph, by stenographers' notes, is published in this issue, but the tragedy of the Convention is the loss of the arrows of journalistic eloquence which we shot toward Boston Friday night and which now stick quivering in some trees perhaps of islands of the South Seas.

* *

DIVERSITIES OF GIFTS

AT the ministers' meeting in Providence there were diversities of gifts but the same spirit. Some who spoke were trained in psychology and experienced as healers. Others had served on Boards of Public Health dealing with the health problems of all the men, women and children in the community.

Some had experience in social service or applied Christianity. Others had made contributions through scholarship or teaching.

It was interesting to see how all wanted to make the Kingdom come and the will be done on earth as it is in heaven.

One of the most interesting things about the

Universalist Church is the almost infinite variety of people in it. It is a source of strength as it makes us broad in our outlook, tolerant, wise and resourceful. It is a source of weakness as it causes us to dissipate our energies and start and drop things as one or another of these differing people get our ear.

We need not regret or discourage diversities of gifts. The one thing we must insist on is the open mind, the teachable disposition, the reverence for all kinds of truth and the necessity of applying our truth, whatever it is, here and now, to honor God and to serve men.

* *

SOME INTERESTING QUESTIONS

SOME interesting questions are raised by "Thank You," a play advertised as a "comedy hit," which ran 300 nights in New York and 200 nights in Chicago. It is put on by John Golden, the producer of "Lightnin'." The names of the authors, one Smith and one Cushing, of course are immaterial.

All three scenes are laid in a rectory at Dedham, Mass. The leading man is the rector and the leading woman his niece Diane, the beautiful Martha Hedman.

The play centers around the story of the relation of the rector to his vestry, made up, with one exception, of the most despicable and contemptible tyrants and boot-lickers conceivable—the story of the relation of his niece to the jealous small town people, her love affair with the son of a multi-millionaire, and the multi-millionaire who plays the role of benevolent despot at the end.

What the author tries to do is to show that no minister can get the respect of his parish on the beggarly salaries most of them pay, plus donations for which he is always saying "Thank you."

The interesting questions which ask themselves as one watches the swift movement of this really most entertaining drama are: Need poverty kill the self respect of a right-minded minister? Will a generous rector untrained in the use of money, to whom riches come late in life, do more harm or good as he flings it around? Is the temptation of poverty as insidious as the temptation of prosperity? Does the rector do more good when he becomes the fashion and people crowd his church and editors comment on his sermons? Are the millions which capriciously and accidentally come to back up the rector, awe his vestry, untangle his niece's love affairs, and give him the dreams of a life time, calculated to do the work of religion?

We don't know. All we know is that poverty is evil, under pay wrong for rector or his sexton or his carpet beater, money, like hands and like brains, a trust from God for the common good, and swollen fortunes dangerous for anybody.

The loud cheer which went up when the need of raising ministers' salaries at home was put in contrast with the need of money for foreign missions "and all that trash," showed the usual ignorance of one great branch of church work.

Dedham, the small town, and the vestrymen are caricatures. No small town ever was so small, no vestry ever was so petty and tyrannical. But the caricatures hint at evils which do exist in small towns and in small men, everywhere, and which this play will help laugh out of existence.

For three surprising things, however, we extend thanks to producer, authors, or whichever one of 57 varieties of manager is responsible:

For a clergyman on the stage not ignoble. For a Paris-trained, Paris-gowned, cigarette-smoking American girl who is the embodiment of brains and grit and unselfishness. For a rich man who probably will work his way into heaven easier than the camel will crowd through the ancient "eye of the needle."

All in all "Thank you" is clean, diverting, funny and refreshing.

* *

A JOURNAL FOR TO-DAY

To the Editor of the Universalist Leader:

I was pleased some weeks ago to see that you had left off the heading "A Journal of To-morrow" from the pages of the *Universalist Leader*, and have been patiently waiting for it to disappear from the cover. It was gone from the issue of Oct. 6, but I certainly was surprised to see it appear again on Oct. 13. I am hoping that this last appearance was an error and that it will soon disappear for good and that we will work and be for to-day.

I am enclosing you a clipping which I got from one of our New York papers some time ago.

Sincerely,

E. S. Greene.

MANY things are done in a printing office which are dictated by necessity and not by logic. This is especially true where words are cut into plates which have to be used and which take time to replace.

There is a noble truth in the phrase "A Journal of To-morrow," but it does not contain all the truth. So far as the *Leader* is concerned this phrase has done its work. It has emphasized the message of forward looking, the unfolding revelation, advancing truth. It has meant that we want to-day to see and stand for the things which the world will understand to-morrow and so help usher in a better to-morrow.

But use of any one phrase ought not go on too long. "Neither this nor any other form of words shall be required," says the liberty clause of the Boston Declaration.

We trust that we never will overwork any words or thoughts, but as Universalists give them all a chance.

In the clipping sent are these sentences emphasizing the necessity of our being for to-day:

> Don't plan for anything to-morrow, unless you are working at that thing to-day.
>
> If you can't work to-day, you can't work to-morrow.
>
> If you can't begin the thing to-day, you can never begin it.
>
> To-morrow is a word that in every language means never. It means self-deception, disappointment, idleness, lack of purpose.
>
> There is not a young man in the country without some good idea, some good plan, some earnest hope in his mind.
>
> But the curse of a million is that the plan, the idea, is to take form and become real to-morrow.
>
> Get away from that to-morrow habit.

The New President and His Views

UNIVERSALISTS who favor the strong movement for Christian unity now sweeping through several denominations will read with interest what Dean John Murray Atwood, President of the Universalist General Convention, said on that subject at Providence.

At the Fellowship Dinner of the Ministers' Conference held at the Y. M. C. A. Dr. Atwood said he believed in a union of the forces of liberal religion in this country. Considerations of economy of money and property, of the physical and spiritual energy of ministers and people, demand that those who have the same philosophy of life, practically the same theology, who believe in liberty of prophesying and freedom for progress and sincerity in religious life, should be one. It is an indictment of their practical wisdom, and of their religion, when they say they can not unite.

He did not say this because he had lost faith in the mission of the Universalist Church. He was to the manner born, loved his Church, and believed in its distinctive gospel and in its relevancy to the life of the world to-day more than ever before. And he was not unmindful of differences, as between Universalists and Unitarians, for instance. These two denominations had different histories and traditions. One was born like Minerva from the head of Zeus, panoplied and fully equipped with culture and wealth; while the other had to grow up gradually among the common people. The Unitarians had had justifiable pride in their culture. And their attitude toward Universalists justified the remark of Horace Greeley, "You know they consider us (Universalists) sort of country cousins."

They also have differed in the character of their preaching and services. He knew of one city Unitarian church where several young men, college bred, of Universalist training and of a type such as any church would covet, had endeavored to affiliate with it for over a year, and had left it, as they said, to go where they could get some "religion." They differed also in the placing of religious emphasis. It is noticeable that Unitarians have excised from their hymnal all hymns that refer to Jesus as Master or Lord. He could name other contrasts.

Yet despite these differences he believed in a union of these religious bodies. His own relations with Unitarian churches had been most pleasant. Both Churches would gain something from the other by such a fusion of their strength. He would not, as a Church, force himself on any other religious body that had not expressed any desire for such a marriage of forces. But he thought the attitude of the Universalist Church should be at least that "Barkis was willin'." It was only the lack of those Christian virtues and graces that operates always to prevent those who were made for each other uniting that hindered this union of the Liberal Churches to-day.

Dr. Atwood was born at Brockton, Mass., Sept. 25, 1869. His father, the late Rev. Isaac Morgan Atwood, D. D., and his mother, Almira Church Atwood, were both strong characters, well educated, and John Murray Atwood has the advantage of both favorable heredity and environment. His father, known to all Universalists, achieved distinction both as editor, as preacher, as president of the Canton Theological School and as the first General Superintendent of the Universalist Church.

John Murray Atwood was educated at the Canton, N. Y., high school and at St. Lawrence University, receiving the degree of B. A. in 1889 and B. D. in 1893. St. Lawrence gave him his M. A. in 1900 and Lombard conferred D. D. in 1906.

In 1894 he married Miss Addie B. Ford of Middleville, N. Y.

Ordained to the Universalist ministry in 1893, he took the Universalist church at Clifton Springs, N. Y., where he stayed until 1895. He was pastor of Tuttle Church, Minneapolis, 1895-1898, and of the Church of the Messiah, Portland, Me., 1899-1905.

At Canton Theological School as instructor in sociology and ethics from 1898 to 1899, he was elected professor of those subjects in 1905 and held the chair until 1913, when he was elected Gaines Professor of Philosophy. In 1914 he was elected Dean of the Theological School, the position he now fills. He is a member of the Beta Theta Pi fraternity and of Phi Beta Kappa.

Dean Atwood is one of the most virile and magnetic teachers in our fellowship. He is greatly beloved by his students, all of whom went to work to elect him President of the Convention as soon as his name was mentioned. In accepting the position as head of the Universalists of the country, Dr. Atwood said:

"I will have to confess to you that I am here with some embarrassments and, from the standpoint of twenty-four hours, of considerable surprise. I have been touched by the remarks of Dr. Perkins, as well as by the assurance of the retiring president, of the continuance of their loyalty to the administration of the Convention. Personally, I am sure that I might have known of such assurance from Dr. Perkins. I am happy to feel that under whatever leadership we may be we may count on not only the loyalty he will give but on the contribution of his ability; and there is no man in the Church whose abilities as a leader and as a planner for the work of the Church are of more value than Dr. Perkins.

"I feel that in coming to this position which has been filled by so many who are regarded in the history of the Church with reverence and love, graced by men who have presided here with dignity and judgment and fairness, even as the present chairman, that I have a precedent established which it will be difficult to fill; but I shall count on the loyalty and support, not only of those who assured us of their devotion and readiness to support the leaders of the Church, but on the co-operation of all the churches which are represented here at this Convention. As Mazzini said, 'Not only wise leadership, but right following is needed.' I think that at the present time the Universalist Church is at a critical period of its history, not because the life of the Church is at stake, but because at this particular stage of affairs the Church has an opportunity to render service to the world and

to Christianity which its democratic universal faith can give. Therefore this is a time when not only wise leadership but right following is required.

"Thank you for the good will which you have manifested, for the confidence you have reposed, perhaps somewhat rashly, in me. I am glad to assure you that you can count on the best of mind and heart and talent and devotion and service to the Church that I can render, and which the present situation demands."

Report of the General Superintendent

To the Universalist General Convention

YOUR Superintendent has done the customary and inevitable amount of traveling incident to the duties of his office. With the exception of the four months between May 18 and the middle of September of this year the field work has kept him on the road only a little less than two-thirds of the time. Many appeals for the services of the Superintendent of necessity have been regretfully declined. In several instances where the call has been urgent substitutes have been sent. The cost of the road work of the Superintendent to the Convention has been reduced to some extent by free transportation secured for him by the voluntary and most efficient services of our Transportation Agent, the Rev. J. W. Vallentyne of Oak Park, Illinois. This item of expenditure will be still further curtailed during the coming year by virtue of additional results obtained by Mr. Vallentyne.

Since the last Convention period your Superintendent has dictated and written 1,888 letters; he has furnished the copy for fourteen circular letters, and prepared thirty-eight articles for publication. He has presented six detailed reports of his activities to the Board of Trustees, each of these reports containing a complete survey of the church extension department of our work, involving a review of conditions in all churches receiving Convention appropriations. Unnumbered conferences and committee meetings have been held in all parts of the country. Your Superintendent has also served as president of the National Council of Superintendents and as chairman of the Council of Executives. One hundred and twenty-nine sermons and addresses have been delivered.

The National Council of Superintendents is a body whose membership is made up of the various state and regional superintendents. The Council meets once each year for the purpose of devising plans for the advancement of that particular branch of our church life with which the superintendents are specifically commissioned.

The Council of Executives is composed of the executives of the several branches and departments of our denominational body engaged in the conduct of independent work. As far as possible monthly meetings are held, the main object being to promote harmony of action between the affiliated bodies of the Church.

Church Extension Department

The President, in his message, stressed the fact that we have magnified our church extension endeavors to the limit of our resources. An effort has been made to concentrate on a minimum rather than upon a maximum number of places, with a view to doing intensive work looking to self-support on the part of local parishes. This course of action is based on the belief that it is better to bring a few movements to a point where they are capable of an independent existence, than it is to keep a large number of churches requiring appropriations permanently on our list.

It is gratifying to report that three churches until recently on the appropriation calendar have voluntarily released the denomination from further obligation. Two of them, rather significantly perhaps, are located on the Pacific Coast in the state of California. They are Los Angeles and Riverside. The third is All Souls, Deering District, Portland, Me.

Four comparatively recent or new movements have been started, St. Petersburg, Miami and Lakeland, Florida, and the promising new society on the North Side in Chicago, Illinois, the latter being entirely due to the initiative of the Illinois Convention and under the support and supervision of that body except for the generous sums raised by the local membership.

The St. Petersburg society is making most gratifying progress. A fine site on which to build a church edifice has been purchased and paid for in less than two years. Most of the money for the purpose has been raised locally. A full time minister is in charge.

The Miami church, the fruit of Dr. Bisbee's labors, is most promising. The constituency of permanent residents is substantial and is increasing. A building fund has been started and represents a sizable sum.

The Lakeland society, located in a prosperous and growing city, is less than a year old and is under the care of the Southern Superintendent.

The North Side society in Chicago has acquired a good property that is being used for religious services and for other activities. The constituency is of sufficient size to inspire hope. The property purchased was largely paid for by the supporters of the society.

The following parishes are on the appropriation list in the church extension department. St. Petersburg, Tarpon Springs, DeFuniak Springs, Pensacola (not being paid at present) and Miami, Fla.; Oakland, Cal.; Denver, Col.; Hutchinson, Kan.; Waterloo, Iowa; La Crosse, Wis.; St. Paul, Minn. (not being paid at present); Binghamton, N. Y.; Washington, D. C.; Portsmouth, N. H.; Washington Heights, N. Y.; Mt. Vernon, N. Y. (federated); Atlanta, Ga. (federated).

Four of the above named churches had become dormant and have been restored to the active list by virtue of denominational oversight and appropriations. They are LaCrosse, Wis.; Waterloo, Iowa; Pensaccla, Fla.; Portsmouth, N. H. Work has been started in

two other churches which have been inactive for some time, Pendleton, Ind., and Augusta, Wis. In Waterloo, where the society had passed out of existence, the progress has been most encouraging. A new society has been organized with a growing membership in all departments. A lot with a commodious residence on it was purchased. The house was converted into a very attractive church edifice. Notable progress is being made in the other three places, although Pensacola is pastorless at present. It should be said to the credit of the LaCrosse church that the people accepted their quota to the Memorial Church fund as originally put out and very early reported the whole amount subscribed.

Unwilling to lose our church in Denver, Col., we have made a determined effort to continue it on a basis that will bring it to a point of self-support at last. Denver is one of the points on which we are concentrating. Mr. Niles began his pastorate there last June. Reports are promising.

New churches have been built or are building at Pasadena, Cal.; Oaklandon, Ind.; Brewton, Ala.; Garland, Ala.; Hutsonville, Ill.; and Providence, R. I., Church of the Mediator.

The part time movement in Birmingham has been temporarily discontinued because available funds at the disposal of the church extension department were not sufficient to make the advance to a full time service.

The St. Paul, Minn., parish is at present without a minister, but the situation is in the hands of a committee and some solution of the problem will be found.

The Superintendency

The following regional and state superintendencies are supported in part by appropriations from church extension funds: Southern Superintendent; Georgia Superintendent; Southwestern Superintendent; Mid-Western Superintendent; Kentucky Superintendent. The Kentucky Superintendency is vacant at present.

The National Memorial Church and Perin-Cate House Campaign

At the May meeting of the Board in 1922 the Trustees called upon the General Superintendent to take over the management of the campaign for funds in connection with this project. The commission was accepted by the Superintendent not because it was imposed upon him against his will, but because he was impelled by conviction from within.

The undertaking consumed the greater part of his time and strength for a year. A vast amount of work was done the details of which need not be rehearsed at this time. Our one thought was to design a Memorial Church of dignity and beauty and sufficiently commanding in size to adequately represent the denomination as a whole in the Nation's Capital and reflect credit upon it. One of the best architects in America was secured. He gave us the benefit of his best effort and the result was a masterpiece. When the probable cost of the proposed structure was determined, however, the prevailing opinion was to the effect that the figure was rather too large for the denomination to assume during a three year period in view of other pressing obligations which would have to be met. Subsequently the course of action outlined in the Report of the Trustees to this Convention was determined upon.

Program for the Future

Looking into the future the Memorial Church and Perin-Cate House enterprise is only one among many items to which we are to direct our attention during this Convention. The Trustees and Convention officials have presented for your consideration a program for the future of the Church that is both comprehensive and statesmanlike in character.

It is the product of months of careful study. It reflects the mature wisdom and the sober judgment of a group of representative men and women from all sections of the denomination whose faith in and whose devotion to the Church are second to none. In substance and in principle your Superintendent is unqualifiedly in favor of its adoption. He might say that unless we adopt it or something superior to it, the future of the denomination is not very bright, but that would be less than half of what he means. If we have assembled in Providence to think only or chiefly of whether our future is to be bright or dark it is doubtful if we have any right to a future at all. The truth he feels is that, unless we can ratify this program or invent a better one to take its place, we have lost the very soul of our movement that has made our Church in the past a boon of blessing to mankind and a beacon light along the pathway of history.

In making this statement your Superintendent yields first place to no one when it comes to a question of devotion to our beloved Church. He has placed all that he has to offer, without reservation, at its disposal, and he expects to continue doing so, but he is more interested in what the Church is here to do than he is in the Church itself, and he believes the same is true of our constituency as a whole.

The preamble is not so much a restatement of our faith as it is an enlargement of our statements. We amplify them by formally stating that which is explicitly implied in our previous pronouncements. There is no disposition to abandon the historic positions of the Winchester Confession of 1803 or the Boston Declaration of 1899. We simply go forward to the advanced positions to which these two earlier utterances point the way.

First of all we make our overture of good will and fraternity of spirit to those of all denominations and no denomination who hold and cherish a like faith and purpose with us, by declaring our belief that the common bond which already unites them should be extended to the limit of its constructive and useful possibilities. The cleavage in religious circles no longer runs along the lines of separation between sects, it is between liberals and conservatives, between those who are looking forward and those who are looking back. Animated by the same spiritual yearnings, following the same methods of research, actuated by the spirit of an open mind and a brave heart in the quest for truth, and by a desire to make the truth the controlling motive of society, unnumbered thousands of believers have reached common conclusions but find themselves in widely separated organizations which often resemble rival camps.

We challenge them and ourselves as well to try

the experiment of finding a way of coming together in unity of effort and with oneness of purpose. In this, we are not only squaring our official proclamations with actual practises which are becoming increasingly common in our midst, but we are anticipating the inevitable by paving the way for it after a fashion that will ensure us a rightful and worthy place in the tomorrow of religious history. Churches of our own denomination and of other denominations in rural districts and in centers of population are constantly federating. Some of the more recent mergers of this kind have involved one or more of our strongest parishes. These are roots from which a vine will grow. The very law of like-mindedness that brought our spiritual forefathers together in a working organization will ultimately bring together whole bodies of believers who are dominated by common spiritual ties.

By enlarging upon our statement of faith in the terms of Christian unity we are putting ourselves in line with the righteous and unmistakable trend of history. We are doing more than that; true to the pioneer spirit of our traditions, following the irresistible logic of our principles of faith to its final and unavoidable conclusions, we take our place far out in advance and lead toward that one far off divine event toward which the whole creation moves.

Pronounce for the onward sweep of this movement in Christian history we may; resist and pronounce against it we may. Our affirmations will help it. Our opposition will never stop it. Often in our midst this remark is dropped: "I have no doubt as to the future of Universalism. The great idea we have preached will go on to victory. I have some doubt as to whether the Universalist Church as an institution is big enough to be the organized medium through which this great idea will function." That may be true; if it is, it is time to say that the next thing to being a Church by ourselves that is adequate for this mighty purpose, is to help point the way to a Church that is equal to the task.

We do not blind our eyes to the fact that there are interests of serious import to be safeguarded in assuming the responsibilities of such a leadership. In making the advance it is our plain duty to see to it that no vital truth is sacrificed and that no fundamental principle is violated. Progress attempted at the expense of principle will carry us backward and not forward.

It is better to live along at a poor dying rate and suffer extinction at last, if that were to be our fate, than to aim at any increase in strength by a surrender of fundamentals.

Our purpose must be offensive and not defensive. In contemplating a larger fellowship, be that possibility remote or imminent, if we do so because we would get out from under, because we wish to shirk responsibility, because we desire an easier way of doing no more than we are doing at present or less, because we would effect economies, we shall prove ourselves lacking in vision and brand ourselves as being unworthy of consideration. Our desire must be to find an effective way of doing more not less for the kingdom. It should be to put inspiration and power back of our message and mission.

We have no intention of making ourselves ridiculous by pressing the issue of Christian unity so far that we put ourselves in the position of accepting an invitation to a party before one has been extended. We demonstrate our courage to go as far as our conception of religious truth impels us to go, be the consequences what they may. We send up a cry for peace. We denounce war and industrial conflict, but war and strife are the products of a false conception of and an undue emphasis upon racial, national and social differences which we perpetuate from generation to generation. Peace will never come until we learn how to equalize these irritating distinctions by merging them in the underlying eternal unities of the human race born of the Universal Fatherhood of God and of the Universal Brotherhood of Man.

But if the followers of Jesus who agree as to spiritual purposes and fundamentals go on endlessly emphasizing petty, immaterial differences and practising a divisiveness that can only be explained on the ground of moral stupidity or insincerity, how can we ever hope to lead the way in bridging the wider and blacker gulf that yawns between races and nations, and between capital and labor?

Even the incidental points of difference between those who are essentially like-minded will be an element of strength in a co-operative movement. They make it possible for us to supplement each other. What one lacks the other supplies. Our common characteristics will create an increase in power. The qualities which differentiate us, blended in a community of effort, will supply added dynamic.

We are not presenting a plan for the dismembering and dismantlement of our Church. We are not sounding a retreat signal; we are beating a charge. We are presenting for your consideration a plan for the extension of our work, for the expansion of our activities and for the development of our organization along the lines of efficiency, more significant, and in scope more comprehensive, perhaps, than any similar proposal ever placed before the denomination. We call upon our Church to do and give more, not less, than before.

These two positions, one for Christian unity, the other for the intensification of our own endeavors as a Christian body, are wholly compatible and consistent with each other.

We propose to press our church extension work and our missionary activity with even greater vigilance and determination. There will be no banking of our fires that we may sit down with folded arms and await the day of larger fellowship. We can be worthy of a place in a great union of Christian forces when it does come only by proving our peculiar ability to successfully promote a common faith and by demonstrating our special fitness to make that faith operative in the lives of our fellow men. The more we have to contribute the greater the victory. If we relinquish our efforts and become laggards by the wayside, we shall be unworthy of any place in the new day. The procession will march by with flying banners leaving us to trail along in the rear or to flicker out entirely because we are too inconsequential to be of any account. True to our history in this new day we propose to lead, not to follow.

The challenge we send out for individual Universalists to give as much for others as they do

for their own church need not alarm the Convention. We place that standard of giving before our people as an ideal toward which we should strive. We have no intention of asking you to assess quotas on that basis. We place before the Convention a frank statement of what is needed in the terms of finance that we may hold our own and make still further progress. The Convention will not manifest a disposition to fall back from the advanced positions to which we have journeyed in the last few years. Demand efficiency of those who serve us, call for wisdom in planning, and for effectiveness in the executing of plans, insist upon the greatest results possible from expenditures made, we shall, but retrench we shall not.

Our pronouncement calling for the substitution of co-operative brotherhood for selfishness as the ruling motive in the organization of society is nothing more nor less than a formal statement of our actual emphasis upon applied Christianity in the preaching and practise of to-day. The teachings of Jesus mean the substitution of co-operative brotherhood for selfishness in society, or they mean nothing in the terms of our present life. We take nothing away from our time-honored interest in the final destiny of man in the kingdom of heaven in the next world. We do maintain that it is our duty to create the kingdom of heaven on earth as a prelude to the kingdom of heaven in the hereafter.

There are great and grave wrongs in this world of ours, wrongs which can not go on if Christ's kingdom on earth is to come. Men and women are striving to remedy these evils. They will strive blindly and madly unless we can give them a spiritual motive as a guide.

If we do not want to see some purely political, materialistic, mechanical and revolutionary experiment tried out as a cure for the evils which afflict us, we must cure them peacefully by an application of those spiritual ideals which inspire the strong to help the weak until the weak become strong.

The program we present calls for a venture of faith. The question arises, where will it end? What will be the result? Members and friends of the Convention, no one can see the end from the beginning. We are a pioneering Church. Therein lies our genius. Had Hosea Ballou held his peace because he was uncertain as to what might be the outcome of his new doctrines, his voice would never have been heard. Either we do or we do not believe in the program that has been placed before us. If we do believe in it, let us say so whatever the cost, and leave the outcome to the Providence of God.

William Henry McGlauflin and Universalism

THE Rev. Wm. H. McGlauflin, D. D., preacher of the occasional sermon at the Providence Convention, was born at Charlotte, Maine, Oct. 2, 1856, the son of Thomas and Alice McCabe McGlauflin. His father, a soldier in the Union Army, dropped dead on the streets of Washington during the Civil War and is buried in Arlington Cemetery.

Dr. McGlauflin is another of the St. Lawrence University men who have attained distinction in the Universalist ministry. He took courses in Biblical Languages under Prof. Wm. R. Harper at the University of Chicago, 1884-85, and special studies at the American University, Harriman, Tenn., 1894-95, receiving the degree of A. M. and D. D. from that institution. St. Lawrence gave him D. D. in 1907. He married Lucy Culver Sibley of Cuba, N. Y., in 1887 and she died in 1897. In 1912 he married Alice Gertrude Coe of Massachusetts, who has become well known as a beautiful singer and who also has rendered useful service as a member of the Board of Trustees of the Universalist General Convention. Dr. McGlauflin has occupied pastorates at Friendship, N. Y., Rochester, Minn., Harriman, Tenn., Atlanta, Ga., and was for three years Tri-State Superintendent of Churches with headquarters at Minneapolis, and for nine years General Superintendent, retiring in 1916 to become pastor of the Universalist church at Scranton, Pa., the position he now fills. In Scranton he has taken a leading position in church and civic affairs, being an active member of the ministers' association. His lectures and classes in "The New Psychology" have attracted general attention. He is now president of the Scranton Public Forum.

Dr. McGlauflin has occupied important national offices in various orders like the Knights of Pythias, Good Templars, Sons of Veterans, etc., and has represented his denomination at Church Congresses at home and abroad. He is the author of "What the Universalist Church is Doing," and "Faith with Power," besides many pamphlets on religious and patriotic subjects.

Dr. McGlauflin took as his subject at Providence "Intensive Universalism." His text from the Book of Acts was "What meaneth this?" He described first that early Convention of the Church in the upper chamber where Mary and the apostles and 120 believers were present.

There was little, said he, of what we modern makers of convention programs call business. Matthias was chosen to take the place of Judas but the occasion was one of "intensive devotion." They assembled with the open mind, were ready, and then there was the rushing mighty wind and the gift of the spirit.

After speaking of different theories as to what actually happened Dr. McGlauflin went on as follows:

The point of agreement would seem to be that a soul quickening in fact came to those disciples, unmistakable and revolutionary. It was an invigoration of body and mind, as of a creative breath out of heaven; a heart warming, as by a flame kindled at an undying fire. Divinity within aroused by the perception of Divinity above. The all-important event of Pentecost was this crowning experience in the lives of the Twelve, lacking which there might never have been a Christian Church.

The interpretation given in the discourse by Saint Peter of what occurred in that early conference is one for which he and his companions sacrificed their all, even life itself, and, for that reason, has added weight. Analyze this, the first of occasional sermons

before a Christian body, and you find outstanding a three-fold significance.

First: It meant a new and necessary assurance that potencies from a higher realm do co-operate in this present world with souls who aspire. "This is that which was spoken by the prophet . . . saith God, on my servants and on my handmaidens I will pour out my spirit and they shall prophesy."

Second: It meant uplift of soul from a valley of shadows to sun-lit summits of higher consciousness. "Therefore did my heart rejoice . . . my flesh shall rest in hope . . . thou makest known to me the way of life."

In the third place: It meant that the one who they had trusted should redeem Israel and who had failed, who had been buffeted and put to death, was not only alive, but was in their midst, then and there rendering assistance. "This Jesus, having received of the Father the promise of the Holy Spirit, he hath shed forth this."

In effect, the cumulative witnessing meant an immediate evangelism. Then Peter said unto them, "Repent ye and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all that are afar off."

And the finale is of an ingathering of numbers so large that the figures are marvelous in our eyes. "And there was added unto them that day above three thousand souls."

To-night, in a city called by the impressive name of Providence, another company, followers of the same leader, is assembled. Again, widely separated localities and varied inheritances of faith and practise are represented. This, too, is an occasion fraught with possibilities no one can measure. Memory and hope are meeting together; experience and aspiration are counseling with each other.

When "the shouting and the tumult die away" and our story is rehearsed, will it appear that we too have become torch-bearers, letting our light so shine before men that others, seeing our good works, may glorify God?

It seems that this Convention is the expression of a united desire that as individuals, as churches, and as a denomination, we find a way for increasingly helpful service in our many fields of activity.

And this implies, to begin with, strong attachments to the faith and fellowship in which we are united. We all esteem our branch of the Church Universal because it is liberal, in sympathy and good-will to men. We love it because it is a communion of the open mind We will give it our best endeavors while we live, and our benedictions when we die, because of what it has done for us and for ours; because it is progressive, and holds in view the generations yet to be.

Doubtless it is a sign of health when from clergy and laity alike the call is sounding for our Zion to become more worthy of its name "Universalist." The desire grows into declaration, and the declaration rings forth as demand to this Convention and its leaders for some adjustment, objective, crusade that will rid us of our halting pace and "let us run the race that is set before us."

Our seers, with youthful ardency, or with ripened judgments, or both, have turned searchlights in many directions. One discovery is that we should become a "teaching Church" as against a preaching Church. "Preaching," we are told, "has lost its power; people are not perishing for lack of preaching, but for lack of knowledge; and illiteracy is the spring from which flow a thousand ills. Information makes for reformation."

The emphasis is valuable. Intellectual enlightenment is a worthy aim of every Christian center; especially in a time when science—mental and material—invention, discovery, and experiment are filling the libraries and colleges with new books.

Others see in philanthropy the way of enlarged utility, and in the reaction, growth in numbers and attainments. Who will utter a negative? To relieve human needs by the way of social and charitable service gladdens the heart of sorrow, and often turns the feet of poverty into the way of prosperity. "We that are strong ought to bear the infirmity of the weak."

A friend has written this: "Our regular church services of worship are uninteresting, generally, dull, often, and sometimes stupid." And he adds: "The average person, buffeted through the week with trials and disappointments, needs to hear words on Sunday that will cheer, that will entertain and divert."

Give heed, you preachers, commissioned to proclaim the good tidings of great joy! Let us confess our shortcomings and pledge a cheerier presentation. Let ours be a Church noted everywhere for making glad the heart of worshipers. And let us agree that the dull preacher be dissuaded from his dullness, or dismissed from his charge.

Shall we indorse a ministry of healing? Why not? What a blessing is health! One's position, attainments and usefulness depend greatly on physical and mental vigor. Well do we know that the early spread of Christianity resulted in part from the healing ability of its advocates. With all sincerity, I say: I would to God that more of our pastors going forth to comfort the broken in mind and body were endowed with what the New Testament calls "the gift of healing."

Now come those who challenge the Church to address itself more particularly than heretofore to the eradicating of intrenched public evils; that the pulpit be brave enough to talk to the pews about the ballot box, to the end that religion may be corrective of vicious politics, whether in civic affairs of city wards or in the dark doings within county, state and national administrations. It is a daring, dizzying demand which springs from the aroused conscience, in a time when lawlessness is abroad and open defiance is shown for courts and constitutions. It does seem to assume that the man behind the pulpit has supernormal, if not supernatural, wisdom, tact and energy! Still are we not ready to declare that our preachers, even while very conscious of limitations, yet loving fellow man, and as a voice for the Christ, shall be privileged, nay, shall be expected to array against predatory conspiracies, organized in most parts of our country, in order that a few may fatten on iniquity, while calamity befalls the many?

In addition to all this the call is sounding for

wider missionary enterprises, new Macedonias appealing, "Come over and help us."

The merit of these suggestions as to where our Church should point a new departure is obvious. There are certain considerations involved, however, which should be made equally plain. A first fact is that not one item named was omitted from the practise of the early Church as established by the followers of Jesus. They taught, even as they preached. They entertained mind and heart when they proclaimed the good tidings from God and pictured the duties and privileges of the people. They provided for the physical wants of the needy, healed the sick, and attacked intrenched public wickedness.

A second fact is the early Church did these things as adjuncts only to some other special and greater things. Useful as they were, they were but the fruit of impelling, compelling, spiritual relations, assurances and convictions. It was a spiritual determinism that first of all concerned the Apostolic company out of this the Church was born and has continued and to promote this is its distinctive work to-day.

The Church has always occupied a distinctive, a unique, place because of the peculiar mission which time and circumstance are powerless to alter. Never did it stand in clearer outline than to-day. Never did the necessity for stressing that truth seem more urgent.

In old-fashioned language, it is the high task of the Church, our Church, to acquaint the soul of man with the heart of God, through "the way, the truth and the life" set out in the Man of Galilee. This is the basal reason for our denominational existence; we are to witness for and demonstrate the immanency in our present work-a-day world, of available values—eternal, immortal, invisible; values which in our experience prove that God is in His World, that His will is good will, and His purposes shall triumph.

The Closing Address at Providence

W. H. P. Faunce

I AM very happy that this Convention has not adjourned without giving me a chance to bring some simple message, however inadequate, to the people from all parts of the country.

You have been facing for more than a week your difficulties and opportunities. I hope the difficulties have not seemed greater than the opportunities; I hope they have been seen in their proper dimension. Sometimes a difficulty is the measure of an opportunity. If you are doing anything in life where there are no special difficulties, be very sure that thing is not worth doing. If you are facing enormous difficulties, remember that may be the measure of the value of your task.

In the great dream of Bunyan, almost as modern as the New Testament, I sometimes ask what place in the story represents the Church of Christ. Not, I hope, Doubting Castle; not, I hope, the Slough of Despond; not, I hope, the Enchanted Ground. The only place in the whole journey which, it seems to me, might most fittingly represent the function of the Church is the Interpreter's House, where the pilgrim ceases from his travel, and asks what it is all about; what is the goal of the journey; why it is undertaken; is it all worth while—the joy, the sorrow, the inevitable triumph, and the end. That is exactly what the Hebrew Psalmist asked in the ancient temple—"How doth God know? . . . I was perplexed, until I went into the sanctuary of God; then I understood." If men and women, when they go into our churches, can say, "I went into the sanctuary of God, and there I understood," then we have not failed.

The world to-day, weary and war-torn and shell-shocked and far from peace, has become to many minds wholly unintelligible. Many of our keenest minds have given up the idea of human progress; many are asking, "Is salvation on the wane?" Many, despairing of the future, are reverting to old schemes of world order, are hoping that the failure of the gospel will soon be remedied by a rending of the sky; while some pseudo-Christians think that the worse the world gets the sooner God will end it.

In such an era, when we are wandering between two worlds, one dead, the other hopeless, what is the function of the Church? It is to be more than a recruiting station for the kingdom of God. It must be a recruiting station, but of what use to take young men and women into the Church if we then straightway leave them without training? We have recruiting stations for the navy, but if the Government enlisted a young man in the navy and then never put him on a ship or gave him any training, it would be a crime against his young manhood. It is a crime against young men and women to take them into our churches and then think the work has been done.

The Church is not to be a mere institutional thing—an attempt to control or direct human power. Our Roman Catholic brethren are very shy of co-operating in any enterprise which the Church does not control. Our Protestant feeling is that the function of the Church is to start things, furnish the dynamic power and initiative and then turn things over to other powers. The Church is to organize, furnish the initiative, the motive power, and then hand many things over to the world while it goes on with tasks yet to be accomplished.

But fundamentally the Church is to be the Interpreter's House. The world to-day is more bewildered than vicious. It is much easier to do right to-day than to find out what is right, and if the Church can not help us there is no power in modern society that can. The minister every Sunday looks down on perplexed faces and confused minds and wonders what to do. "Thou shalt not kill"—we write that on the walls of our churches, but if a woman spends her time hunting at the bargain counter for things made by starving sewing women, is it killing or not? "Thou shalt not steal"—we all believe that; but think of the manipulations of stocks, whereby one man makes a fortune and another loses it; is it stealing or not? What is the relation of business to Christianity?

"All ye are brethren"—we repeat that phrase, and accept it; but what if I find in my own community a group parading in masks, exploiting all the fearful resources of human ingenuity, what does that phrase mean? In the presence of racial problems that are forced upon every church and college and school, what is the meaning of that sentence, "All ye are brethren?" Again—"The nations shall not learn war any more"—that magnificent phrase we all accept and all delight to repeat; but what does it mean in my own particular attitude toward war? What is the relation of the use of force to the administration of justice and to truth? Have we settled that in our Churches? Have we a philosophy of force? Have we determined in our own hearts, in the teaching of our Sunday schools, what place army and navy are to play in the life of a nation?

I learned something last month which I did not know before. I was asked to speak in a certain church every Sunday morning for four weeks. I sought to avoid doctrinal preaching, believing that people are sick and tired of old discussions; so I told myself that on these four Sundays I would speak to them on these four subjects: "What shall we think about God?—About Christ?—About the Bible?—About Evolution?" And I was simply astonished at the response of the people. The things I thought they were tired of were the very things they asked for. They wanted not consolation, not comfort; they wanted instruction; they wanted guidance; they wanted to know how to meet the problems of the day, distressing in their perplexity.

When people heard Jesus speak, they said, "We know thou art a teacher." Not a pulpit orator, not an organizer of committees, not the professional reformer, not a paid pastor—but a teacher. He called his followers disciples, that is, learners; not professors of religion, not even Christians, for that came later; he called them disciples, learners. When a man stands before a congregation or a Sunday school to-day, can half the people there say to him, "Thou art a teacher?"

You have read of Helen Keller, the blind and deaf girl, deprived of almost all the avenues of sense, who was instructed in many things, but kept free from religious teaching until she was sixteen. Then she was brought face to face with Phillips Brooks, and the moment she met him she spelled out her first eager question, "Tell me—what do you know about God?" Since we live in the era of the second commandment as well as of the first, the cry to-day also is, "Tell me what you know about *man*, his destiny, his rights, his duties, his relations to home and school and state; how to be a Christian laborer, a Christian employer; a Christian in the factory and in the mill and in the stock exchange, and how to realize the first essential dream of Christ in the twentieth century in America."

I do not mean that the Church is to serve as arbitrator in every industrial and economic controversy, or summon individuals to its bar and pronounce judgment upon them. I do not mean that the Church shall call names in the community, or investigate a particular corporation or group of individuals when it has no power to call witnesses—far from it; that is not the function of the Church. The Church stands for principles, not programs; for a goal, not for a prescription; but these principles are to be applied, and we are to make these principles each Sunday and every day in the week so explicit and so unmistakable that men shall go out of our churches, saying "At least, we have light on what we must do."

What then are some of the principles that the Church is to give men to live on? I need not dwell on the fact that the first duty of the Church is to assert the supremacy of Christianity. It is men and women—not things—that will dominate civilization. The greatness of the United States of America never consisted and never will consist of its crops, its mines, its railways, its manufactures, but in the human beings made in the image of God. The first thing for the Church to assert is the supremacy of human personality in all human affairs. Then we are to assert the supremacy of Jesus and the sufficiency of his gospel to solve all the problems of the present and the future. If you think Christianity was good enough for the first century but not good enough for the twentieth, then you had better not try to work through the Church. If you think that the teaching of Jesus is good for the individual but not for the nations of the earth, then you had better not try to work through the Church. The gospel of Christ is enough for industry, for education, for political leadership, for international affairs. You can not always define Jesus to the satisfaction of your neighbor, but you can always follow him.

W. H. P. FAUNCE, PRESIDENT OF BROWN UNIVERSITY

I think Charles Lamb understood, when he said, "If Shakespeare were to enter this room, we would all

instantly rise; but if Christ were to come in, we should all instantly kneel." If there is something in you that kneels before Christ and his gospel, then you have the true orthodoxy. The gospel we have to preach is as adequate for America as for Palestine, as good for the twentieth century as for the first.

Another principle which we have to present and recognize is the natural inequality of man. That is the real democracy—democracy never means that one man is as good as another, but that all men are good enough to have a voice in saying who the best ones are. Democracy never means that one man is as wise as another; but all men are wise enough to have a voice in selecting the wisest and putting the reins of power in their hands. On every page of the New Testament you find clear recognition of the natural inequality of man. Some of the timber that is floated down from the forests of Maine is made into masts for vessels, some into chairs and tables, some into lead pencils; and so it is with everything—*you can not make sea-worthy masts with lead-pencil timber.* When all men grow six feet tall then all men may develop the same brain power and the same heart power; but until then their inequality must be recognized. If the world ever does constitute one human family, be sure that the inequalities of man will not be blotted out, but will be recognized and worked into it as part of the divine scheme.

But also on every page of the New Testament you will find recognition of the brotherhood of man, and of his unity with fellow men. I know how the principle of the struggle for the survival of the fittest has come down through the ages, through all our literature. You find it in the newspapers, in modern novels, and in them the idea of life as a bitter relentless struggle. This is only half the truth. The man who sees only that side has never looked into a bird's nest, or he would see strength giving itself for weakness, experience giving itself for ignorance, and far down in the scale of creation he would find the roots of mother love. If there were any suspicion of self in beast or bird it would have died out long ago. Any flock of sheep that will not stand together in the winter storm shall all perish. Any flock of birds that will not fly together as they go southward in the autumn shall all lose the way. There is competition, but deeper yet is the law of mutual aid, mutual protection, mutual advance. Mutual aid lies deep in the whole process of the world round about us.

When we come to humanity, we have to remember that every human person is a person, and not a thing; is needed, but not simply as a means to some one else's end. Would not all the troubles of our industrial and economic world be ameliorated, if not cured, if once we could come to recognize that doctrine? The greatest successes in the world have been accomplished by the clear recognition of the doctrine of the brotherhood of man. Will there not come a day in modern industry when unity is possible? Will there not come a day when the woman who scrubs your office floor will feel that she is a part of your business; when the boy who runs your errands will feel responsibility for the success of the whole enterprise; when the youngest and newest clerk will feel that something is resting on his shoulders, some responsibility which he is needed to discharge? Christianity can not do that, but the brotherhood of man, introduced into daily work, will do that, and nothing else will; not feudalism, not brutal competition, but the element of the principles of the gospel of Christ.

Now to broaden our horizons for a moment—what will this principle do among the nations of the world? We have got to exchange ideas with other people before we can exchange goods; we never can sell our products unless we first have sold them somewhat of our principles. Until we are able to look into their minds we shall never, thank heaven, be able to get far into their pocketbooks. We should never be able to enter into relations with any people until we are willing to respect unlikeness. Do you want to live in a world where bodies come near and minds stay apart? Do you want your children to live in a world of physical continuity and religious and political hatreds? If you do not, you had better send out some missionaries equipped to deal with racial hatreds. There are three things to hold the world asunder, and, strange to say, in our English speech they all begin with C—Caste, Color, and Creed. Caste—the idea that the level on which a man is born is the level on which he must always stay; Color—the idea that if a man's skin is of another shade from mine he never in any sense can be my brother; Creed—the idea that unless a man accepts my beliefs he never can dwell in my home.

Again I say it is not the function of the Churches to tell us what particular measure we shall vote for, or prescribe on just what conditions we shall enter into the League of Nations, with just what resolutions we shall enter the World Court, just what conditions we shall impose on Europe; the Churches may not give final prescriptions; but the Churches may say this—that if the United States wraps the garment of self-righteousness about itself and refuses any mortal help and support to stricken Europe, and says it does not concern it, and passes by on the other side, then it no longer deserves the name of a Christian nation. If we are Christians, then let us be so, not only in word but in deed, in truth, not merely in profession but in resolving to find the way. It may not be your way or mine, but when it is found we shall make it ours.

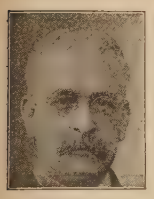
Amidst the many perplexities and difficulties of our time we have no reason to lose heart or hope. In the book of Ecclesiastes there is a description of old age which is pathetic, amusing, and tragic; where it is said of the old men, "They shall be afraid of that which is high." That is the mark of senility, of dotage; a man may be seventy or he may be seventeen, but if he is afraid of that which is high he is in decrepitude and dotage. Whatever his age, if he rallies the heart, if he believes in the idea of brotherhood, if he attempts what the world calls the impossible, he has found the spirit of immortal youth; he has sat at the feet of the Teacher of Galilee and has acquired his own undying fire, his own unquenchable enthusiasm.

I like to quote to the students on the hill two contrasting lines—one from Hamlet, the other from the young English poet, Rupert Brooke. You remember that Hamlet, facing great difficulties in his own family and in the nation, unable to move in any direction, cried, "The time is out of joint—O cursed

spite, that ever I was born to set it right!" But when Rupert Brooke, who met his end on the ill-fated campaign at Gallipoli, sailed away from his English shores, he said—"Now God be thanked, who hath matched us with His hour."

My colleagues in the great work of making the kingdom of God on earth—which do you say—which will you say? Do you declare that the time is out of joint? Or do you thank God, who hath matched you with His hour?

Front Porch Studies



IT was quite a congregation that approached my front porch this morning, and a rather strange one too, coming to a Christian minister, for I recognized as the leader of the small host the historic Moses. I recognized him because I had seen Michael Angelo's replica of him in Italy. With him was one Solomon, who looked too wise to be any one else, and then there was Asaph, and then the sons of Korah, and Heman and Ethan, the Ezrahites, and a lot of those known the world over as "Anonymous," all with a strong Hebrew cast of countenance.

I knew not whether they came out against me with swords and staves, or in good will, but as they came up the steps the venerable Moses saluted in good old-fashioned, Biblical manner, and the others likewise. And then Moses spake unto me, saying:

"Behold, minister of the Christ, we note among the followers of the Christ, of whatever name, there seems to persist a mistake which some of us would correct. It appears you make use of our Scriptures in your worship, and some few of you read them at other times, and that portion which lies between the historic and prophetic parts you are wont to speak of as the psalms of David, and sometimes as the sweet songs of David, who is known among you as the sweet singer of Israel. Now we are come to enter a mild protest in the interest of justice. We recognize that David was something of a newspaper man and wrote on occasions some very good songs of a somewhat sensational nature, for he was a warrior with a temperamental spirit, and sometimes he seemed to rise to spiritual heights, but a great many of those songs were composed by the rest of us.

"We do not think David meant to steal our glory, for he had enough of his own, but it seems the ages have stolen for him by mixing up all these contributions of our age, and calling them all the psalms of David, giving but obscure recognition to the rest of us in a little note in very small type at the head of each psalm which no one reads. We feel that justice should, in some way, be done to all the authors of these world-sung songs, through which so many worship God, and so many more find their inner life expression."

He ceased and I took from my pocket a little book of the New Testament and Psalms and, glancing through the latter, I found it was even as the venerable Moses had said. Glancing over the world as I have known it, I saw how David as the author of the psalms stood out clearly and distinctly, honored by all humanity for what so many others had done. I said to Moses and his companions:

"Verily, here is illustrated a dismal fact in the process of man's progress. Credits awarded by fallible men are very often unjust, but the blame must rest on the spirit of the ages rather than upon the man. David himself did not, so far as we know, deliberately lay claim to that which was not his own, but he made his contribution to the worship of the temple and some one of the leaders of the musicians compiled them with others into the scroll, and finally they became known as the psalms of David. Great and lasting glory came upon him while the rest of you, in the language of this modern life, in no small measure 'got left.'

"But there is another phase of this matter we must not overlook. We must recognize the tendency of selfish and ambitious man to climb on the neck of any one going forward and thus be carried into glory with and by him. It was so probably in your day when David was on the highway of prosperity. There were many of you who were glad to imitate or anticipate him in not only his message, but the style of its deliverance, and you drank at the fount of his greatness. I know not how many of you who are here to complain were guilty, but I know there has been no time in all the centuries since your day, when this has not been the custom of man.

"Let any man achieve or be called to the place of high honor and many there are who either through flattery and companionship will climb up and sit beside him and bask in reflected glory, or through every form of petty criticism will strive to pull him down from his throne. Such, brethren, is life. If you wrote alone for glory, then has your glory become as ashes, as all glory does, not through the fault of David or the multitudes that followed him, but because glory is a fictitious thing. It is easily inflated to conspicuousness and is easily punctured and collapses to useless. If you wrote that you might translate the truth of God to your children and the children of men, there then is your ministry serving the ages.

"If, in any way, your message were lost, then verily you might put on sackcloth and ashes and rend your garments, but whether or not you get full credit must be far from the ideals which inspired you to speak. If you wrote only for yourselves, then would your message be no larger than yourself, and that were a pitiful thing. I would say to you, Friend Moses, and all those who are with you, be not anxious about such small things as the glory of man, even if you are the man. There came one of your own race who later taught us the seeming contradiction that he who would rule, must serve. As long as your songs, whether by David or the sons of Korah, or Asaph, or Solomon, or Moses, or those whose names are forgotten, serve humanity with the truths of God, behold glory is round about you in ever increasing splendor.

"You have been good to come to me. I count it an honor for which I am altogether unworthy, but go your way with gladness in your hearts, because

with others, even as with me, your service is greater than any can measure."

Then the ancient company departed into the distant past, leaving me with my thoughts, and here are a few of them:

We are trying to build up a Church to the glory of God and service of man, and if one is chosen to lead us in any department, instead of thinking of the leading, and doing our part by being led, we either try to straddle his neck and be, ourselves, carried along, or we begin to pester and delay and find fault and proclaim how much better some other man, especially we ourselves, could have done!

And we are superficial and gawky; we are dazzled by showy, spectacular qualities and overlook the great fact that the strength of the Church of Christ is not in the loud-mouthed preacher or the ambitious layman, but in the humble parishioner, man and woman, who, through the ages, has carried the burden of keeping the Church alive when those who have got out of it all they could have retreated to other fields. We have done our little part and some David has been given the credit.

Of what account the credit, so the cause of Christ is served?

Our own Church needs but a call to complete service to go over the top to a great victory that will be bigger than any dream of any dreamer among us. We are a well-to-do people. There are few limits to our achievements if we are willing to work and give for the cause with all our might, and not squabble over this or that office or policy, and cease fretting about the credits which may or may not be ours. Set before our people the glorious vision of service to which we are called, and there will appear a Moses to save us from oppression and lead us to a land of promise, and a David to sing the songs of victory through peace. *F. A. B.*

The Peace of God and the Sea

Reignold Kent Marvin

THE peace of God is mysterious and abstract. It passes understanding. We can only hope to apprehend it by finding some great, concrete fact of nature that satisfies the mind as an approach to the peace of God and a mirror of it. Few people can think purely in the abstract. We think in the concrete, by means of facts, objects and pictures. Jesus thought and expressed his thoughts for the most part in the concrete. He spoke in parables. If he had desired to tell the people about the peace of God, how deep it is and calm, he would have pointed to the Sea of Galilee and said: "There it is. The peace of God is like that."

It has been said that Henry James, the novelist, wrote as a psychologist, while his brother, William James, the psychologist, wrote as a novelist. The latter had the art of putting deep, abstract truths in concrete form. For the different states of mind he had an object, fact or story. If we pursue the same method, we can do no better than to think of the peace of God as a sea of glass.

In John's vision of the sea of glass is our glimpse of the peace of God. John was one of the few Apostles who did not meet a violent death. Indeed, violence in any form would be alien to John's nature and our understanding of him. He was calm, gentle, affectionate, spiritual. He reclined on Jesus' bosom, at peace with him and with God and all the world. He liked to indulge in withdrawals from the crowded street and market-place, as his Master did. He could make the best of that lonely exile on the island of Patmos. For this exile gave him the sea. And the sea brought him wonderful visions of God and Heaven.

The sea is the place to find God and His peace. Nothing intrudes except the white sail of the passing ship which in itself is only a great, white dove of peace gliding into the harbor of peace. He would be an unusual person who could look out upon the unruffled sea of a summer's day and not feel an inward longing that this sea of glass might be the spiritual symbol of his own troubled mind and soul. Many lives are boisterous and billowy, rough and restless, with old cares and worries and sorrows. They need and crave the peace of God as they see it reflected in the sea of glass. A wise physician, who has many patients of the nervous, excitable and sleepless type, bids them concentrate their thoughts at night upon some quiet lake far up in the hills—a lake whose surface is seldom ruffled by a passing breeze because it is so well sentineled by tall, heroic mountains. The results are remarkable in soothing the frayed nerves and troubled minds of his patients.

The Great Physician could sleep even on stormy Galilee. The calm that momentarily left Galilee entered his soul. And when the terrified disciples awoke him, saying, "Master, save us or we perish," Jesus gave back again to Galilee the calm of his spirit, saying, "Peace, be still!" Whereupon the wind and the wave, rebuked by one calmer than themselves, were shamed back into their wonted peace. And the minds of the Apostles were also set at rest. Jesus meant his command, "Peace, be still," as much for their fearful minds as for the raging sea.

Only once last summer did we behold the Atlantic lashed into fury. That was when a black thunder storm passed over. It lasted only twenty minutes. But the peace of the sea was gone. It did not then reflect the peace of God, but the wrath of many loosed demons. But in twenty minutes it was the sea of glass again. It is some little storm, a twenty minute hurricane in the heart, that takes away our peace. Only a brief tempest stands between us and the peace of God. Let the sea roar and be done! Let the clouds roll by! Let come the clear shining after rain! Let the soul be calm once more with the deep peace of God!

The American play-wright, Eugene O'Neill, is author of a play entitled "Chance." It describes the tribe of one Captain Anthony, who were all born by the sea and into whose souls the sea was bred. Though they often made the attempt, they found it impossible to live inland and were compelled to dwell within sight and sound of the sea. Captain Anthony's

tribe is ever increasing. Wherever there is a lover of the sea, there is a pilgrim on his way to discover the peace of God. And for him the way will not be long.

"If there is any life when death is over,
These tawny beaches will know much of me;
I shall come back, as constant and as peaceful
As the unchanging, many-colored sea."

What wonderful things the discipline of the sea and of long voyages has done for the spiritual growth and even for the literary style of such writers as Pierre Loti, Joseph Conrad, John Masefield and William McFee! Loti has written fascinatingly of the Breton fishermen, who sail in and out of the harbor of Brest in their little boats of many-colored sails, as though they had hoisted Joseph's coat to the mast-head.

Have you ever drifted in a boat on the sea by moonlight? The peace of God was round about you then. You had not a care in all the world, nor a worry, nor a grief. For drifting on the bosom of the ocean is drifting on the bosom of the Almighty God. "Peace is there that knows no measure, joy that through all time abides." Celia Thaxter caught this spiritual mood and gives expression to it in a little poem called "Off Shore."

"Rock, little boat, beneath the quiet sky,
Only the stars behold us where we lie—
Only the stars and yonder brightening moon.

"Sweet sounds on rocky shores the distant rote;
O could we float forever, little boat,
Under the blissful sky, drifting alone!"

Surely the mood of this is not, "The ocean is so big and my boat so small," but, "Big as the ocean is, God guides my little boat and He will lead me to the harbor of peace."

Lovers of the sea are often alarmed by John's prophecy, "there shall be no more sea." Possibly at times on his lonely isle of exile John grew weary of the never ending sea that surrounded him and longed for a heaven where there should be no more sea. Sailors at sea often tire of it on long voyages and dream of lands where there is no more sea, but instead the "brown-ridged furrows of the farm and the clear sight of fixed stars uncut by the swaying mast of a ship, monotonous as the pendulum of a clock." In reality John loved the sea too much to leave it entirely out of his vision of heaven. That is not the meaning of his prophecy, "there shall be no more sea." On Patmos the sea came in between him and his friends and separated them. He was enduring exile. In heaven he was certain there would be no sea of separation from friends. In another vision John saw heaven with the river of God flowing through the streets of the city —like the River Seine in Paris.

The sea of glass remains our best symbol of the peace of God. The calm of it, the color of it, the depth of it—smooth, serene, abiding, satisfy mind and soul. Some happy ones find such peace, smooth as a sea of glass, in this life. They are "at peace with Thee, dear God, and all the world." They have fought and slain the "specters of the mind." All rough voyages, all rude storms of the soul, are overpast for them. They have attained the sea of glass, the peace of God that passeth understanding. No hatred abides in them, only love. So is the peace of God—like a deep sea that has o'ermastered all its storms.

Is such peace attainable? Here is the answer: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This is not the mind that occasionally strays over to God, but the one that is stayed on Him as the sea is stayed in the hollow of His hand, the mind that is God-filled, that lives and moves and has its being in Him. That mind comes to know the peace of God and sees its constant reflection in the sea of glass.

Man as a Sick Fly

Richard H. McLaughlin

MENCKEN is the prophet of the flapper, the jazz devotee and the adherents of vacuumism. He is clever enough to be plausible and sophisticated enough to provide food for many who have lost faith. When a Methodist deacon loses fear of hell he buys a ticket to a musical comedy and a copy of Mencken. Mencken's approach to the cosmos is as follows:

1. The cosmos is a gigantic fly-wheel making 10,000 revolutions a minute.
2. Man is a sick fly taking a dizzy ride on it.
3. Religion is the theory that the wheel was designed and set spinning to give him the ride.

This profound philosophy is satisfying to the liberated deacon. He has always thought man a worm. It is a mental relief to discover that man is really a sick fly. To believe man a child of God would be too abrupt a transition of thought for one whose mind has occupied itself with worms. The prophet of the sick fly theory knows all this and provides the fly paper.

Mencken, however, has clever opponents, such as the Bishop who so recently stilled the storm in his influential denomination by declaring that there is no conflict between Evolution and the Immaculate Conception(tee hee); that there is no conflict between the creation theories of Genesis and Science (ha ha). Thus the liberal-orthodox creates a two cage brain. In one cage he confines evolution and in the other superstition. By some unique and uncanny psychological process the caged aliens cause no mental conflict.

Turn from this to the mental processes of the Fundamentalist. You may find a mind misinformed; but you find an honest, brave, sincere thinker. At any rate the people are deserting like swarms of flies and Mencken has his message for the dizzy.

Has the Liberal Church a message for a dizzy age? I would like to cross swords for a few moments with certain types who miss the modern test of liberalism—those serene ones who contentedly fold their hands and quote inanely that "there's a Power

not ourselves that makes for righteousness." Therefore we are expected to calmly wait until God cleans up our job for us. Their favorite poem reads like this: "Let me live in a house by the side of the road." They enjoy watching the passing procession. Not for them to march, struggle, mix in, worry, sweat and lift on the load. Is there not a Divine Power in evolution slowly creating a better world? If you do not agree they will prove it by quoting the following equally inane and favorite proposition:

God's in His heaven
All's well with the world.

I also venture a few protesting gestures in the direction of the self-appointed savior of humanity who ferociously announces a new universal cure-all for every Sabbath in the year. On a particular Sunday he unfolds before his people the ills of society and comes to the passionate conclusion that birth-control is the panacea. Again he mounts the platform in a rage and illuminates the ether with a plea for the single tax. Yet again and again he describes human distress and saves dissolving society successively by the open shop, Gandhi, communism, sex-hygiene, deep-breathting, community church, profit-sharing, Freudism, affirmations, the distribution of germs in the lover's kiss and New Truth. He is the defender of every ephemeral cause, the latest phrase, the new and twisted generality. Six days are a painful waiting for him and he springs into the pulpit in feverish impatience to exhibit his last captive. His method of composition is similar to a recent article in the *Leader* on Leadership, in which the writer outlined all the crying needs of the age, exhausted his vocabulary describing true leadership in the past, with Napoleon, the butcher, as one of his esteemed examples, went to great lengths to describe the modern need for leadership, finally coming to the startling conclusion that if the Universalists build a respectable church building in Washington the Russians will starve, labor will revolt, the Quakers be disgusted, society collapse and the League of Nations dissolve.

Such reasoning is too high for me. I can not attain unto it. Members of a local Baptist society are erecting a new church to cost the same as our church in Washington and they are asking no denominational aid. I come to the conclusion that the liberal type above described suffers a chronic inability to co-operate in any constructive work. We must stand somewhere, we must centralize our efforts. This flitting from theory to theory gives Mencken his figure that men are sick flies taking a dizzy ride.

We have a saving majority in our denomination who elect carefully selected leaders to office and then trust them. Who send men of wisdom and integrity over our whole field and hear their report and counsel with respect. They are people who can take advice and are open to information. They are like the layman who intimated in the *Leader* that he did not know all the reasons for a church in Washington, but would contribute his share because there are those who do know.

Co-operation in Japan Mission Reconstruction

TWO meetings of Boards working in Japan have recently been held in which our Board of Foreign Missions has been represented by the secretary, Roger F. Etz. The outstanding leaders of Christian work throughout the world have been present in conference over the problems of reconstruction and co-operation in Japan. Such men as John R. Mott and Galen M. Fisher of the Y. M. C. A., Dr. Frank Mason North of the Methodist Board, Dr. W. I. Chamberlain and Mr. F. P. Turner of the Foreign Missions Conference of North America, and many others, have given of their time and thought to the common problems in Japan in the face of the disaster.

At the first conference referred to above there was practically no information as to conditions in Japan. The secretaries were called together that they might consider preparations for future work in view of the emergency. A message was sent to Japan offering assistance in every possible way and suggesting the formation of an interdenominational committee on reconstruction through which the Boards in this country might work.

The second conference was called in response to a cablegram received from Japan which reads: "Joint Reconstruction Committee earnestly invites missionary societies send deputation to consider with us problem reconstruction." After considering this word from Japan the conference voted to recommend to all of the Boards having workers in that country the appointment of a Joint Commission with one or more representatives from each Board to get together with representatives from the British and Japanese missionary organizations to go over the whole field. It is planned to have this deputation meet in Japan as soon after Jan. 1, 1924, as practicable.

The fundamental idea back of the appointment of this Commission is that now the Christian Churches have an opportunity to demonstrate a Christian statesmanship such as they have never had before. With practically every denomination suffering large losses and facing a rebuilding problem which may involve as much as $5,000,000 in the aggregate, with an equal amount for the building of new institutions which are needed, it seems wise to attempt to work out plans on a large scale.

The general expression in these conferences indicates a willingness on the part of the various Boards involved to come together in certain co-operative movements in which all have a common interest. Denominational churches and institutions which have been peculiarly connected with certain American Churches will be rebuilt and their work continued. An effort will be made, however, to prevent overlapping either of location and function of such churches. The whole organization of the missionary movement, based upon the needs of various sections of both stricken cities, will be determined by this survey.

In some other important ways there will be the fullest measure of co-operation if the suggestions of the conference are carried out. Certain enterprises which have no denominational connections or limita-

tions and a universal appeal can be carried on by all of the Boards working together. For example, it is conceivable that the publishing interests of the various denominations may be concentrated in one or two plants and thus secure the benefit of the finest equipment which it is possible to secure. Schools and colleges may be founded upon a non-sectarian basis with all of the Boards co-operating in their maintenance.

The field for united effort is very great and the leaders in this country, at least, are determined that no stone shall be left unturned in their attempts to work out the problems of reconstruction from the broadest point of view.

Some Vivid Pictures of Japan

WE are able to print herewith a picture of the site occupied by the Universalist church in Tokyo as it appeared after the earthquake and fire. An even more interesting picture of this section of the city received by Secretary Etz last week was taken from an aeroplane, but does not lend itself to reproduction. It shows that the fire stopped at the street on which the church faced, the buildings on one side being saved, on the other side, burned.

Mrs. Ayres, writing under date of Oct. 5, says that "the Yokohama Specie Bank will now pay what we need, so that the situation is relieved." She acknowledges receipt of the money cabled by Secretary Etz, and also a regular order which went through the disaster.

As to the missionary house she says: "It looks as if it would have to be nearly all replastered. The chimney will have to be rebuilt and there is some damage to the outside stucco." They will not attempt repairs now.

"We still are having quakes, about 1,300 in all they say. One, the night before last, was a hair-raiser. This knocked down a large school building and tore up the railroad again which was being repaired."

Mrs. Ayres describes a condition almost like that of shell shock among certain of the missionaries. "Food is plentiful," she says, "but little variety and no luxuries," and adds: "It is wonderful that none of our church people were killed. Some were burned out and lost everything and we must help them. Some one wrote home that Mr. Kawabata's house was burned, but this was not so. The fire did not reach his district."

Mr. Ayres had previously written: "The Government is endeavoring to get as many people to leave the city as possible before beginning to clean it up. The foreign community has been hard hit. It is estimated that 500 lost their lives and but very few have any houses left." He speaks of our own losses and goes on to say: "The latest report is that thirty-five of the missionary churches were destroyed. All, so far as I have learned, are going right ahead to rebuild as soon as they can. I have yet to hear of any mission which has even suggested pulling out."

At a later date, after Mr. Ayres had returned to Tokyo and ascertained the condition of our buildings, he writes: "Our Blackmer Home came through the earthquake even better than our house. I think that $1,000 will put both house and home in as good condition as ever." He goes on: "One who has seen Tokyo as a great and progressive city can scarcely believe what it is to-day. Two-thirds of it is a vast waste.

"One can stand on the Central Church site and look for miles over a vast stretch of charred ruins. The Ginza, the great business section, and for miles beyond is all gone. It is estimated that 460,000 houses were burned and more than a million people are destitute. Contributions are pouring in, but they must continue for a long time to save lives and bring some little comfort to the poor and homeless.

"What can we do? We can not build our church at present, possibly not for two or three years, but we are in a unique place to do some relief work, for we are in one of the great centers of a burned district where thousands are homeless. The Japanese people of Tokyo to-day need help and a word of cheer, and we ought to be in a position to give them. Will not some of our people help us to do this work? Mr. and Mrs. Kawabata are anxious to do this and our young men and women will gladly help. Whoever gives will greatly bless a people who are sadly stricken."

"We expect to hold our Sunday services at the Blackmer Home, and Mrs. Ayres and I may try some meetings here at the Missionary House. The work with our students is apt to be with a very small group, as some of the universities were completely burned out and others will not resume until November or the first of the year."

Mr. Stetson writes, about the same time: "After all, the foreigners are lucky compared to the thousands of Japanese who lost homes, business, and even families. The Government is handling the situation very well and relief work is being done everywhere, but of course nothing can make good the losses. We are proud of the U. S. A. for its generous response, and, believe me, the Japanese appreciate it. They can't do enough for the foreigners who are here. Even at first, before there was any thought of relief, the foreigners were given first chance at everything." We think that the work in Shizuoka can go on as planned, as "the quake shook the church so the bell rang, but did no other damage."

A letter received from a passenger on a steamer which arrived at Tokyo a few days after the earthquake gives a vivid picture of the conditions: "We could not enter the harbor because all the lighthouses were wrecked. We lay outside till morning and then sailed in past half submerged fortifications with their guns displaced and walls in ruins. At last we anchored amid many other vessels well away from shore, where smoke was still hovering in dense clouds over the ruins of Yokohama.

"We stayed in the harbor nearly three days. No women or children were allowed to go ashore, and any men passengers who went did so at their own risk and with no assurance of getting a boat to bring them back. The crew, many of whom had families and other relatives living (or dead) in Yokohama, were allowed to go ashore and hunt for them and bring them aboard when found. All were equipped with a supply of food and bottles of water to carry with them, and a sad procession filed down the ladder stairway to the transport that took them ashore. It was heartrending to look at some of their faces.

"Each day boats drew up alongside bringing refugees. Many were brought in barges carrying several hundreds with no coverings to protect them from the hot sun. Loading refugees went on day and night. It was the most pitiful sight I have ever seen. Those poor mortals, some with nothing at all in their hands and others with all their remaining possessions in a bundle or a straw valise, clambering up that stair-ladder, many with infants fastened on their backs! All had been previously taken on board the Korea Maru and registered, and were now being sent at government expense to the homes of their relatives. One day we saw two other large boats loaded with refugees so full that it seemed as if not another one cou'd find standing room on any deck, the fierce sun beating pitilessly down on them. We took on three thousand. You can imagine how they must have been stacked in. We landed part of them at Shimitzu, and brought the rest to Kobe. After recoaling and taking on water and provisions, the Taiyo Maru put back to Yokohama for five thousand more."

WAS DEAN HODGES (EPISCOPALIAN) A UNIVERSALIST?

Harry Adams Hersey

IN my sermon on "Hell," a few weeks ago, as published in the *Leader*, I made the statement that the late George M. Hodges, dean of the Episcopal Theological School, was among the Universalists. Properly enough one who had known him well challenged the statement, or at least asked for my proof. I submit it in the very words of Dean Hodges, as published in the *Outlook*, Dec. 20, 1911, p. 1051, in an article on the assurance of immortality. The article is based upon what he terms his own conclusions after thirty years of preaching.

"Heaven and hell are expresssions of the saying, 'Whatsoever a man soweth, that shall he also reap.' . . . A notable instance of the progress of theological thought is the general change of mind regarding future punishment. It has come about within a single generation. The heresy of thirty years ago is our present orthdoxy. Punishment, indeed, remains both inevitable and everlasting; but its endurance is bound up, not with the unending pain of any individual (note that "any"), but with the necessary consequences of sin. Whenever there is sin, to all eternity there will be punishment; but (page 1052) that this divine remedy should be forever ineffective, that the will and love of God should be forever defeated, becomes unthinkable. This change of mind has been brought about largely by the application of theology of the supreme, determining doctrines of the fatherhood of God. That is our test of truth; Nothing is true which contradicts it. Believing that the future grows from the present, we believe that no experience here, no increase of knowledge of grace is lost. Somehow it all goes into the world to come."

* * *

ANOTHER INVESTMENT IN GOOD WILL

Fred C. Leining

THE surest guarantee in America against any war-suggesting misunderstanding with China lies in the $50,000,000 which our Government out of good-will returned to China when the Boxer indemnity was paid. Supported by the interest of this fund, hundreds of Chinese students have taken courses in our seminaries and colleges and, through their influence, the home-land trusts America. This good-will of America amazed the world. It is no easy matter to convince war-diseased minds that the best armament of any nation is the friendship of the other nations, earned by continual, constructive good-will.

The Good Samaritanism of America is again crossing the Pacific Ocean. How long, O Lord, we have been reminded of the Yellow Peril, and that some day Japan would seize our western coast! And Japan could see only the worst in us, not the best, particularly in our needlessly insulting legislation against Orientals. The only bright spot was in the work of Christian missionaries in Japan, embodying the impulse to share our finest with the finest of Japan. The missionary enterprise has been an adventure in faith and good-will. But Japan's extreme need has been our opportunity to be a neighbor, to show mercy,

to show that generosity is only another name for common sense.

Dr. S. Horiye, the well-known Japanese jurist, is Japan's spokesman as he says: "We knew you were generous, but the response of Americans to the sufferings caused by our earthquake overwhelms us, leaves us numb in gratitude and admiration. Hundreds of my countrymen in America are mailing to their relatives at home copies of American newspapers in which your gigantic campaign of relief is described. No comment on this by us is needed. The unemotional report in your papers of the mounting contributions will kindle a gratitude in us more significant to the relations between Japan and America than anything since your Commodore Perry came to our shores. From the 'black ships' of Perry, veritable destroyers as our fathers first considered them, to your destroyers of to-day rushing into Yokohama harbor with food and clothing for our refugees—what a step is there in American-Japanese relations!"

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THE COMRADES AT PROVIDENCE

THE Comrades at Providence held a business meeting Saturday afternoon, Oct. 27, at the First Church, and elected the following officers: President, Louis Annin Ames, of New York; vice-president, Joseph M. Tilden, of Illinois; secretary, Alvar W. Polk, of Massachusetts; treasurer, W. O. Jameson, of Ohio. Executive Board, Ralph W. E. Hunt, Maine; Richard Billings, Vermont; Wm. R. Thomson, Connecticut.

Mr. Hunt, Mr. Carr and other retiring officers were thanked heartily both at the business meeting and at the banquet.

The banquet was held Saturday night at the Hotel Biltmore. Two hundred and fifty men sat down together. Many drove long distances by motor. Eight men from West Acton, five from New Haven, several from Melrose, drove home after the banquet.

Louis Annin Ames presided and introduced John Murray Atwood early in the dinner as Dr. Atwood had to leave before the end. Dr. Atwood said that the Comrades were needed to put "pep" into the denomination.

Ernest Adams, organizer of the Unitarian Laymen's League, made an enthusiastic and forceful speech for closer relations between Unitarians and Universalists and was heartily cheered. "Old religions," he said, "were built up to relieve men of responsibility. Our religion is to make men take responsibility for God and humanity."

A Congregationalist was also introduced and bowed his acknowledgments.

Mr. Ames unveiled a beautiful representation of the Comrades emblem, presented by Comrade Claude Whitcomb of Portland, Me. Mr. Hunt, Mr. Ames, A. Ingham Bicknell, Joseph M. Tilden, Roger S. Galer and John Smith Lowe delivered addresses.

Mr. Bicknell said: "I am a lawyer. If a client comes to me for information on any matter of law, there are books to which I can turn as authority. If a layman wants information on some matter of church work, if he wants methods of church advertising, or dealing with men, there are no publications in our denomination at least. We have no literature on social service, no machinery to educate our laymen."

Mr. Bicknell further said that laymen anxious to serve the Church could adopt a big brother attitude toward young men considering taking up the ministry, talk the ministry up and not down, and aid the young man to make his decision and to get his training.

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ANOTHER REPLY TO NEW YORKER

To the Editor of the Universalist Leader:

Thomas Good was one day walking in London with a friend, and seeing two women standing in their respective doorways engaged in a dispute, he remarked, "It is very plain that those two can never come to an agreement because they argue from different premises."

I fear that this is the difficulty between New Yorker and myself. We represent two classes of earnest and well-intentioned people. I will therefore make this last effort to explain to him the premises upon which we rest conclusions that to him seem utterly baseless. I do this because he attributed to us sentiments and principles utterly foreign to our thought.

We do not by any means claim a monopoly of hatred of war. We make no attempt to read men's hearts. We will not discuss the sincerity of the most jingoistic American militarist. No doubt that even kaisers and czars have usually taken themselves seriously.

At the same time we can not accept his implication that we are utterly lacking in common sense. I think that New Yorker confuses intelligent pacifism with the non-resistance of pietists. Our faith is not linked with the miraculous; nor have we either hope or desire to win a crown of martyrdom. Many of the non-resistants of history were not above contemplating with exultation the coming of him who would "slay the wicked with the breath of his nostrils."

The impulse to take up arms comes from the perfectly sound instinct of self-preservation and defense of offspring. It is as yet an unenlightened instinct, and yielding to its promptings further unseats the judgment. This instinct must not be suppressed, but must be enlightened, sublimated, and freed from the element of animal rage, from "the anger that resteth in the bosom of fools."

What then are the differences between our premises? First and most important of all is his assumption that there is such a thing as dangerous criminal nations. Who are they? In the light of history are we justified in saying that, as a nation, Germans are more criminal than French? I think not. Nations have the power of doing evil in proportion as they rise in the scale of morality. Cruelty, brutality, and injustice are not contributing factors in civilization. Germany had the power to do terrible damage on account of her high civilization, but before engaging in the work of destruction she had to be convinced that she had to fight or die. The same was true of the other nations.

We, on the other hand, assume that there is no powerful nation to-day that will wilfully attack another. That the danger comes from a very small minority of war-makers and from ignorance of the state of mind of the supposed enemy-nation. If we are wrong in this what is the use of any league of nations? But we do not see any evidence that even the French and Italian people are any less to be trusted than Americans. They at least do not discriminate against those among them who are of another color or creed. At least it can be said of them that they have no Ku Klux Klan.

Furthermore, while we are not dogmatists regarding the use of force, we rest our case upon the obvious fact that in the present state of the world and the development of the machinery of destruction, military force in international affairs has become an utterly impossible weapon of defense. It defeats its own purpose. Were a ruffian to attack my wife on a lonely road and were I at hand with a gun I consider that it would be my duty to use it as effectively as I could. But were he to attack her at a crowded street-corner would I not be as criminal or as insane as the criminal were I to begin firing at him with much greater chances of hitting innocent bystanders than her assailant? Other means of defense must be devised.

We see this principle demonstrated in the late wanton attack upon Greece. What a lucky thing it was for Greece and for the world that she was not stronger and better armed! Had she been in a position to offer effective resistance to the audacious Mussolini, instead of having sixteen orphans killed at Corfu, she would have had thousands slaughtered and many thousands more made orphans; while in the end it would not have mattered much which side won.

Then, too, New Yorker seems to assume that because we do not approve the present League of Nations we are opposed to any league of nations, which is much like saying that we are not democrats because we are not Democrats. On the contrary, we insist that the great need of the world is a genuine league or federation to which all the nations of the world are invited. We need a world tribunal representing the organized civilization and conscience of mankind, one that shall have the courage to speak over the heads of governments to the people of each nation in times of crisis. Had there been such a league in existence in 1914 the world war would have been impossible.

We look upon the present League as worthless because it is an alliance of war-victors, the constitution of which was written by the same hands that wrote the iniquitous treaty of Versailles, a constitution which declares itself unamendable, since amendments require unanimous action. A League of Nations which includes Abyssinia and San Domingo and yet excludes more than two-thirds of Europe is something of a grim joke. Yet the very fact that such nations as Abyssinia and San Domingo seek admission to this sham League is evidence that even among those simple backward peoples there is a sincere desire to escape the horrors of war.

Until we get a world league what shall we do? Shall we tell the politicians at Washington whom we profess to distrust in all home affairs that when it comes to dealing with Japan, Germany, France, or Mexico, we shall take their every word as divine truth and that when they pass out the word that the time to fight has come we shall, as good patriotic Americans, devote all our energies once again to make the world safe for democracy and to win the war to end war? Many thousands will probably with all conscientiousness do that. But somehow I can not see that it is going to be a wise thing for the Churches to urge the budding artists, poets, scientists and inventors into the murderous trenches while the war-makers and profiteers in their dugouts sit safely back of the lines. No. If war comes again I think that I shall say to all the young men that I can reach, "If you really love your country and the cause of humanity, particularly if you are well endowed in mind and body, save yourself from the slaughter of this war. If possible avoid martyrdom also, for your time of greatest service is in the future after the storm has passed when the terrible wreckage must be removed; and remember too that military victory is almost sure to work greater spiritual havoc than defeat. Alas for the world if the next war wastes its youth, its idealism and its genius, and leaves the elder statesmen, the profiteers, and the hooded hundred percenters to do the work of reconstruction."

Ernest M. W. Smith.

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A MISTAKEN ASSUMPTION

To the Editor of the Universalist Leader:

I noticed in the *Leader* of the 27th *ult.* a communication from Mr. John H. Holmes, organizer and leader of the Community Church in the city of New York, in which he finds fault with my recently published article on "Ecclesiastical Denominationalism." For some reason he is evidently sore about it. And just as evidently he misinterprets it; for he says that the article "seems to assume" that there should be a separate church or denomination for each particular opinion. It assumes nothing of the sort; but only, as it expressly says, that there should be "as many different organizations as are necessary for the really distinctive varieties of Christians," and that just as the different political parties in our country, while maintaining their separate organizations, should co-operate patriotically for the welfare of the nation to which they belong, so the different denominations of Christian believers should co-operate more and more for the welfare of humanity, as they are now doing to some extent in the Federation of Churches.

Mr. Holmes "seems to assume," in his closing paragraph, that my article conflicts with his Community Church movement, whereas the only possible ground for such an assumption is in my statement that there are at present too many denominations, some of which ought never to have come into existence, as they originated in unworthy motives—foolish jealousies, egotistical ambitions, etc. That statement may perhaps seem to assume with some justice that Mr. Holmes made a mistake in starting another denomination, under the name of the Community Church; for that is what he has really done. In the name of anti-denominationalism he has started another

denomination, in which he appears to have papal authority. I was not thinking of that, however, in writing my article. If it hit him, it did so only by accident, inasmuch as it was pointed at much larger game.

Edwin C. Sweetser.

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THE COMMUNITY CHURCH

To the Editor of the Universalist Leader:

With regard to Ecclesiastical Denominationalism —there is more fallacy in Mr. Holmes' brief note than in the whole of Dr. Sweetser's article. He tries to dazzle us with one of his glowing generalities, but it won't work.

Mr. Holmes' church is as truly selective as any bearing a denominational name. Last September I was spending a Sunday evening in New York, and thought I would visit the Community Church. I found the doors locked, thousands thronging past them, but no admittance.

Those closed doors were even more eloquent than the tongue or pen of the minister whose name I read on the notice board. They were closed not because the city lacked people, but because at that season it lacked people of the Community Church type.

Mr. Holmes does not escape the selective basis of church life; he merely switches over to a different basis. We all admire his splendid qualities, and wish him well in his experiments. But it amuses us when we see him trying to escape the inescapable.

This is not a defense of obsolete denominational barriers; nor was Dr. Sweetser's article intended to be such.

Ernest J. Bowden.

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PARABLES OF SAFED THE SAGE

Parable of the Man Who Went Up Higher

ONCE upon a time, there was a man who boarded a train at Buffalo. And he inquired of the agent for a Lower Berth, and the Agent said, Yes, We Have No Lowers. But he sold unto the man a ticket for Upper Five. And the man from Buffalo entered the train, and gave his ticket unto the Pullman Conductor, and the Conductor punched it, and gave unto him his Identification Slip, and went his way. And when the Porter came through, he inquired of the man, saying, Wilt thou have thy Berth made Down? And he said, I will, and I desire to go to bed straitway, and my Berth is Number Five. And the Porter made down Lower Five, for he had not seen the Ticket, and the man did not tell him.

For the man said within himself, I like not to go upstairs, and there is no one in sight for the Lower, therefore will I take what cometh my way, and I will rejoice in Lower Five.

Now at Cleveland I got on the train, at the hour of One O'clock in the morning. And I handed the Conductor a Ticket, and the same was for Lower Five. And the Conductor punched it, and I said Good Night, and he bade me the same, and he said, Thy Berth is ready; now, therefore, Go to it.

But the Porter scratched his head, and said unto me, Boss, there is one man in Lower Five already.

And I said unto the Porter, Take that matter to the Conductor, while I go and brush my teeth.

And presently I heard sounds as it were of a Reluctant Man, waking from his Sleep under Duress, and of the Porter removing his sheets and pillows and blankets unto an Upper Berth. And I went not nigh unto them until all was quiet. And I went not out into the Car until the Porter came and said, Thy berth is all ready, sir. And I went to Bed. And I heard a Restless and Wrathful man above me, vainly endeavoring to get to sleep again. But I did not listen to him long, neither did I greatly pity him, for that he had Butted In for the hope of getting what did not belong to him. Neither did I waste time hating him, for that he did me no harm, and got just what was coming to him, with the added inconvenience of being wakened out of his sleep, which would not have happened if he had taken what was his own at the outset.

Now this have I witnessed in various ways and at divers times, that it is better for a man that he accept what is his in life and stay there and rest in the Lord until there come occasion for him to change. Else may the Pullman Porter along life's highway come unto him, and say, Friend, thou art attempting to secure a Red Slip ride on a Yellow Slip. Therefore, awake thou that sleepest, and go up higher.

And that is not a cheerful message at One A. M.

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REPORT OF COMMITTEE ON RESOLUTIONS

Your committee wish to say that they have considered every resolution submitted to them, but that some of these have been referred to the Committee on Official Reports as dealing with subjects which are being handled by that body, while one or two have been set aside as foreign to the purposes of this Convention.

I. Religion and Science

In view of the unhappy controversies now raging in so many Churches of the land, be it

Resolved, that this Convention, while reaffirming its faith in the great Scriptural truths of God's Fatherhood, and the duty and destiny of His children, believes that the Bible must be interpreted as any other literature, in the light of experience and by the human reason, and that the search for religious truth must be made in the same spirit and by the same method as in other fields.

Resolved, that we recognize no conflict between science and religion, and that we welcome the light which the facts of science throw upon the methods of the Creative Power.

Resolved, that we deplore the movement in certain parts of the country to revert to the method of prohibiting by legislation the teaching of science in schools and universities supported by the state. (Adopted.)

II. A Literature for the Young

Whereas, there is a demand from our young people that the Gospel for to-day be set forth in terms understood by the youth of to-day, because time-honored and well-loved phrases do not always express to the rising generation what they originally meant, we believe that the Church must give close attention to setting forth its message in such a modern, vital and vivid way that this danger of misunderstanding may be lessened, and children and young people be led to the essential truth. Therefore, be it

Resolved, that the Board of Trustees be requested to appoint a committee to outline a course of study in the reconstruction of theological and religious beliefs, and be it further

Resolved, that we call upon our Sunday school teachers and officers to use in their teaching only such publications as are clearly and distinctly liberal in content and terminology, and upon our Publishing House to provide only such material as shall be adapted to the needs of the children and young people of to-day. (Adopted.)

III. The Spirit of Liberalism

Whereas, there has been a recent recrudescence of bigotry, intolerance, and race hatred throughout the world, be it

Resolved, that the Universalist Church reaffirm its faith in the fundamental principle of liberalism as one of the great needs of the day, and that it further pledges itself to the task of creating the liberal spirit in all human relations. Be it further

Resolved, that we describe liberalism in general not as a dogma, creed or sect, but as the spirit of a free and untrammeled search for truth; that liberalism in religion is opposed to narrow sectarian exclusiveness and is so thoroughly Christian in its essence that it is the fearless and open-minded quest for the truths which are in all religious systems and experiences.

That liberalism in economic relations is opposed to harsh and intolerant insistence on personal or class views, and stands for the mutual respect of each for all, a desire to understand and sympathize, and an endeavor to so order economic life that it may contribute to the well being of all.

That liberalism in race and international relations is opposed to prejudices, imperialism and narrow nationalism, and seeks, in men and all races and nations of all types, these basic qualities of our humanity which can be built into a common structure of world civilization. (Tabled.)

IV. Christian Unity

Whereas, we have learned that the National Convention of Congregational Churches at Springfield authorized its Commission on Comity, Federation and Unity, to confer with other such committees and to formulate such plans as seemed practicable and wise for a unification of liberal religious forces, and

Whereas, other organizations and groups are moving in the same direction, be it

Resolved, that this Convention notes such action with sympathetic approval and instructs its Board of Trustees to appoint a Commission on Comity and Unity which shall be authorized to enter into correspondence and conference with other similar bodies, and which shall report back to this Convention at its next session. (Adopted.)

V. Child Training

Whereas, we recognize every child as a member of God's family, and believe in Christian nurture as the natural way of growth into the Christian life, therefore, be it

Resolved, that we urge upon all of our churches:

1. The development of a system of instruction, especially for younger adolescents, in the meaning, duties, and responsibilities of church membership, and

2. The use of the rite of confirmation in the case of those so instructed as the final act in their recognition as members of the fellowship of Christ and the Universalist Church. (Adopted.)

VI. Promotion of Peace

Whereas, war is a denial of the basic principles of the Fatherhood of God and the Brotherhood of man, and is the cause of terrific destruction in both material and spiritual values and has reached such a stage of development that it threatens the existence of civilization, therefore be it

Resolved, that this Convention place itself unequivocally on the side of every effort towards causing war to be recognized as a crime in international law and a violation of the Christian religion, and further be it

Resolved, that this Convention urge every member of the Universalist Church to study the causes of war and to search for the means by which it may be eliminated, and still further be it

Resolved, that this Convention request the Senate of the United States to take steps looking to the entrance of this country into the World Court. (Adopted.)

VII. Enforcement of Law

Whereas, the United States Government has decided to abolish the manufacture and sale of alcoholic beverages by putting into its Constitution the 18th amendment, be it

Resolved, that Universalists be called upon to assist in the carrying out of this fundamental law of the land. (Adopted.)

VIII. Universalist Comrades

Be it resolved, that we give hearty endorsement to the Order of Universalist Comrades, particularly commending their efforts to enlist in their organization the entire man-power of the Church. (Adopted.)

IX. Duties of Citizenship (Majority Resolution)

Whereas, there is a large and growing sense in which we are all citizens of the world with obligations to all mankind, which we would neither evade nor ignore, and

Whereas, these obligations, we believe, may best be performed for others as we are loyal to our own. Therefore, be it

Resolved, by this Convention of Universalists, that we go upon record as recognizing that we are primarily citizens of the United States, amenable to its Constitution and laws, living under its safeguards of life, property and freedom, enjoying its opportunities and privileges, and appealing to its protection in times of need; and that we are not *in this sense* citizens of the world, nor of any other nation in the world.

Resolved, that we recognize the duties as well as the rights of citizens, among which duties are love of country and loyalty to its Constitution, obedience to its laws and respect for its flag, and—without exemption of groups or of individuals—the duty of defending that country in time of national peril against the aggressions of foes. (Tabled.)

(Minority Report)

Whereas, an increasing number of men and women throughout the world are consecrating themselves to the task of abolishing war by the method of personal non-participation in military service, thus following, as they believe, the teaching of Jesus.

Whereas, one of the fundamental principles of the Universalist Church is allegiance to the spiritual authority and leadership of Jesus.

Whereas, interpretation of the allegiance is left to the individual conscience, therefore, be it

Resolved, that the Universalist Church, in Convention assembled, recognizes the right of any Universalist to refuse military service on the Christian grounds of conscientious objection to war. (Tabled.)

X. The Supreme Task

Whereas, we have during this Convention expressed ourselves as a denomination upon many of those national and international problems which come within the province of the Church, and

Whereas, we believe in the study of social and economic questions by our ministers, and in their participation in the public affairs of their respective communities, be it

Resolved, that this Convention impress once more upon our ministers the supreme duty of gathering the children into the church school, and the young people into their Christian Union, and of keeping in pastoral touch with the people and interests of the parish, as the surest way of building up our churches and of making a denomination whose voice shall deserve to be heard upon any question whatsoever. (Adopted.)

XI. The Inness Pictures

Resolved, that the grateful recognition of this Convention is due to Mr. George Inness, Jr., for the three fine paintings which

he has given to our church at Tarpon Springs, and which are upon exhibition here in the chancel. (Adopted.)

XII. Hospitality

Resolved, that the thanks of this Convention are due to the church with which we meet, to the Church of the Mediator, to the Elks Club, which has shown us many courtesies, to the sessional secretaries and monitors, who have contributed so largely to the functioning of the Convention, to Rev. Frederick A. Wilmot as press agent, and to the press of the city which has given such generous reports of our meetings. (Adopted.)

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COMPLETE TEXT OF SOME OF THE RECOMMENDATIONS

Although we published last week the substance of each recommendation adopted by the General Convention, we give this week the complete text of some of the longer recommendations.

The Christ Crusade

In response to the demand made by the ministers and members that this Convention take such a step forward as shall reinvigorate our entire denomination,

We recommend the prosecution of the Christ Crusade to its logical conclusion.

The first and most important undertaking of our Church is the quickening of the spiritual vigor of our constituency and of a soul-hungry world. The life-giving Center of humanity for the past two thousand years has been Jesus Christ; he is acknowledged to-day as the only adequate Savior of society.

We therefore challenge this Convention and all of our churches to measure up to our high calling in Christ, believing that such action will pave the way for the solution of every problem now confronting us.

In this connection we further recommend that the Christ Crusade be continued over a four-year period; that our first object shall be the deepening and enrichment of the spiritual life of our people; that our next goal shall be the doubling of our membership within four years and a substantial and commensurate increase in candidates for our ministry.

We further recommend that the General Superintendent, assisted by a committee to be appointed by him, carry out the provision of this recommendation, at this session of the Convention, and that this committee be instructed to immediately meet and formulate plans whereby the Christ Crusade shall begin on Christmas Day 1923. (Carried.)

Finances

We endorse the opinion of the Board of Trustees that the work of our churches should be financed not by spasmodic drives, but by consistent giving, and that our churches should hold before themselves the ideal of giving as much to others as they raise for themselves. Such a plan carried out in each local church would provide sufficient funds for denominational purposes and make possible a much enlarged program.

We recommend as a part of our financial policy:

(*a*) That individual gifts for special purposes and for the general work be solicited by the Board of Trustees, and that opportunity be given to all our people to make contributions for specific objects.

(*b*) That the permanent funds of this Convention be built up by gifts and bequests.

(*c*) That instead of a campaign for any stated sum we recommend a simultaneous financial canvass in all of our parishes, both for local work and for general denominational interests. This is simply the application of the every-member canvass to the whole Church, with the campaign being carried on as nearly as possible at the same time in all the churches. This will necessitate a campaign of education, but we believe that this plan will appeal to our people as being not only business-like, but fair to the individual churches involved. The merit and efficiency of this plan commend it to our Church. (Carried.)

Quotas

To meet the demands which will be made upon our Convention when the proceeds from the Million Dollar Drive are exhausted, and to prevent the recurrence of the large deficits which formerly accrued,

We recommend that quotas to the General Convention be apportioned on the basis of 5 per cent of the annual local church budget instead of on the basis of 2 per cent as at present. (Carried.)

The Ministry

We heartily commend the increasing emphasis of our theological schools upon adequate academic training for the work of the ministry.

We recommend that at least equal emphasis be placed upon the preparation of the students for pastoral care of the people committed to their charge and for promoting in themselves and in their people the spiritual life which found its highest expression in Jesus Christ. (Carried.)

Ryder Divinity School

We recommend that the recommendation of the Commission on the Ministry with regard to the Ryder Divinity School be adaopted by this Convention, namely:

That the Board of Trustees of this Convention appoint a committee to confer with the Trustees of Ryder Divinity School as to the best way of providing for the installation of at least one man as Professor or Dean, who, as an instructor and scholar in some specialty, shall rank with the other professors of the Divinity School of Chicago University. (Carried.)

Publicity

We recommend that our churches advertise their services and our message in all proper ways and that our ministers take advantage of the willingness of local papers, in many communities, to publish abstracts of sermons and addresses.

We further recommend:

(*a*) That the publication committee of the Universalist Publishing House issue a series of attractive and concise statements of our purpose and our faith and that a special effort be made to bring such literature to the attention of ministers in other Churches who desire to know our history, traditions, and faith.

(*b*) That the *Universalist Leader* be requested to secure and publish a series of brief articles from ministers, in our denomination and in others, who have been successful with various methods of publicity and advertising. (Carried.)

Rural and Small Town Churches

We recognize the urgent need of churches in distinctively rural and small town communities for ministers specially trained for such fields. At the same time we recognize the fact that it is often impossible for such churches to pay a salary sufficient to support a minister.

We recommend, therefore, that our theological schools make a special effort to secure for rural and small town churches students capable in large degree of self-support by occupations common to such communities. At the same time we would suggest to churches thus situated that they should not expect from their minister more time than their financial support entitles them to receive, or enables him to give. (Carried.)

Religious Education

We recommend that all matters pertaining to religious education be left in their entirety to the General Sunday School Association of the Universalist Church, at least until such reorganization of our denominational departments and auxiliaries be effected as suggested in recommendation eight of this report. (Carried.)

Home and Children

MOUNTAIN MISTS

George F. Morton

There's a fog along the river,
And the leaden clouds droop low,
Creeping down the slanting forests
With autumnal tints aglow.
But the vapory hosts of morning
Flee before the Lord of day,
And the mists upon the mountains
Slowly lift and float away.

There are times when sad misgivings
Make our earthly lot most drear;
Doubts obscure our mount of vision,
And life's purpose is not clear.
But the sum of faith, victorious,
Pierces through the veil of gray,
And the mists upon the mountains
Slowly lift and float away.

* * *

UNCLE PHILIP

MARTHA opened her eyes and suddenly sat up in bed. It had come at last! Saturday, the twenty-ninth! How she had waited and counted the days, just as you wait and count the days before Christmas or your birthday! Saturday, the twenty-ninth! She could see it written in Uncle Philip's big, firm handwriting in the letter he had written to her.

Martha's shoes and stockings were on in a hurry, and she sang happily in answer to the bird outside her window, fitting her own words to a familiar tune.

"Uncle Philip is coming," sang Martha.

"What cheer!" chorused the bird.

"Uncle Philip is coming."

"What cheer!"

Martha opened the bottom drawer of the nursery bureau. "Mother, shall I put on my red-striped dress?" she asked.

"No; the blue one," said Martha's mother.

"But, mother, don't you think I had better put on the red one?" begged Martha.

"No, I think you had better put on the blue one," Martha's mother smiled a sad little smile as she spoke, but Martha was so happy that she did not notice it.

The blue dress it was, then. It didn't matter a great deal, except that Uncle Philip liked her in red. He said it matched the apples of her cheeks.

Martha was the very first person downstairs, and she felt so happy that she ran into the kitchen to help with breakfast.

"Uncle Philip is coming," she sang as she arranged three bowls on a tray.

And if she hadn't been so busy refilling the sugar bowl she would have heard her father say, "I'm afraid she'll be very much disappointed," to which her mother replied:

"Yes, she has looked forward to it so."

Martha jumped into her chair almost bubbling over with joy. She looked with shining eyes from her father behind his morning paper to her mother behind the coffeepot and asked, "Mother, may I help you to put up the lunch for the picnic?"

Martha's mother gave her father his coffee before she answered. "We aren't going to have the picnic," she said.

"Aren't going—but, mother, you said when Uncle Philip came—"

"Uncle Philip isn't coming, Martha," said her father gently.

Martha laid down her spoon. Uncle Philip not coming? A lump rose in her throat. Not coming at all? She tried to keep a big tear from rolling down her cheek. "I guess he's too busy," she said, trying to speak as cheerfully as she could.

"Yes, he found it would make him a day late for the boat."

Martha was very much disappointed, but she tried not to let any one know it. She smiled when her father said, "Never mind, Martha. We'll have a picnic sometime soon anyway, and perhaps we'll see about getting that turquoise ring for your birthday."

Martha went to the nursery and lay on the bed for a long time with her head buried in the pillow. She did not mind so much about the picnic; it was Uncle Philip that mattered, tall, smiling Uncle Philip with eyes that twinkled, Uncle Philip who never scolded, who told you beautiful stories and let you search through his pockets. Uncle Philip's pockets were filled with the most interesting things, and in the very bottom of the very last pocket you always found a surprise. He did not come often. That was one of the things that made you look forward to it so when he did come. And this time he was too busy. He would probably go to Europe or Australia or some other far-away land and stay for a long time, a whole year, perhaps. He said that he did not have time, but he had promised to come on Saturday, the twenty-ninth. He had promised in the letter he wrote her! And now he was not coming after all.

Just exactly two weeks after Saturday, the twenty-ninth, was Martha's birthday. She would have a cake with chocolate icing, and perhaps she would get a turquoise ring. Ever since Martha was five years old she had wanted a turquoise ring. She was almost eight now, and her father had said "perhaps."

But on Saturday morning, Martha knew that there would be no ring. Her father had been too busy to go to the city. She felt a little disappointed, but her mother had said there would be something else just as good.

That evening when Martha came downstairs dressed for dinner in a starched red-striped gingham and a bright red hair ribbon, her mother met her in the hall and said, "We have a surprise for you, Martha. A big surprise!" Martha's mother was very mysterious. "It's in the parlor."

Martha was trembling with joy and wonder and expectancy. She tiptoed to the parlor door; she turned the knob; she opened the door a tiny crack, then she flung it open wide.

A tall man with gray hair and eyes that twinkled was standing by the fire. He turned as Martha ran toward him.

"Uncle Philip!" gasped Martha.

"So, little puss, you have found me at last," said Uncle Philip as he swung her to his shoulder.

After dinner Martha sat on Uncle Philip's knee and listened as he told over again the most delightful of all his delightful stories. She even searched through his pockets, and in the very bottom of the very deepest pocket she found a little turquoise ring.—*Jean Young Leonard, in Youth's Companion.*

* * *

A BRITISH SOLOMON

In the northwest province of India religious animosity between the Mohammedans and the Hindus runs high, especially in the districts where the two sects are almost equal in numbers. And unfortunately the annual Mohammedan feast of Muharram happens to fall on one of the feast days of the Hindus. Inevitably on that day the rival parades are sure to collide, and the result is a riot, with consequent ill feeling against the British for not affording better protection. Then both sides treasure their grudge against each other until next year. It is not easy for the authorities to give the desired protection, for the native police themselves are likely to be more or less partisan. Of course the authorities could refuse permits for the parades, but they refrain from doing that, because they dislike to interfere in any way with the religion of the natives. About the best they can do, therefore, is to pass an uneasy and perspiring day in the hope that somehow the festivities will end without bloodshed.

Then uprose a British Solomon among them—a deputy commissioner in one of the larger cities. The feast of Muharram was at hand, and all reports brought to him indicated preparations for as riotous a day as any Hindu or Mohammedan could hope for. The deputy sat down to think. When he rose he had determined that it would be better to use diplomacy than to put his trust in force. So he sent for the leaders of the Hindus, who, like the Mohammedans, were about to present their annual request for a permit to hold a procession.

"Listen to what I have to say," he told them, "or else there can be no permit granted this year. Now, tell me, in which direction lies your holy city of Benares?"

"In the east, sahib," the Hindus replied.

"Very good!" said the deputy. "So, as the sun rises in the east over your holy city, you shall have permission to hold your procession in the morning, since that would be in honor of your religion. But by noon, when the sun begins to sink into the west and no longer shines with full splendor upon your holy city, it must be all over and every one dispersed. Do you understand?"

"We do, sahib!"

"And you agree to the plan?"

"Indeed, we think it well arranged for us," the Hindus replied triumphantly, for it seemed to them that the deputy commissioner by this arrangement was favoring their religion above that of the Mohammedans.

When the Hindus had salaamed and gone the deputy sent for the leaders of the Mohammedans.

"Now, you Mohammedans," he said, "I have called you in order to speak with you concerning the permit for your procession. First of all, however, I will ask you to tell me in what direction lies your holy city of Mecca."

"In the west, O sahib!" they answered with some surprise.

"True," said the deputy. "Thus I have decided it will be most fitting for you to hold your parade in the afternoon when the sun begins to descend toward the west and to cast its golden rays on your holy city of Mecca. Tell me whether the plan seems good to you."

"We find it to be most acceptable, sahib!" the Mohammedans cried. To their minds the commissioner had shown their religion a singular mark of favor, and they smiled to think how disconcerted the Hindus would be when they understood what a compliment the sahib had paid to the Moslem religion.

Thus the Hindus and the Mohammedans had chosen to hold their processions at different periods of the day, and as it turned out the feast of Muharram in that city had never before been so peaceful. While both factions paraded with the glitter of tinsel, with banners and elephants and drumbeating, each in turn was merely an onlooker of the other, and there were no casualties to report. Moreover, both were pleased with the wisdom of the sahib in thus impartially honoring their holy cities, and subsequently they sent a united deputation to him to express their thanks.

"You," they asserted after their fashion, "are not only as a father and a mother to us, but you are in truth a second *Suleiman* (Solomon) in the seat of authority. We wish that you may so continue forever!"—*Youth's Companion.*

* * *

HE HAD AN IDEA

Sensitive people who have to write a good deal learn that they must clinch a passing idea quickly or it is gone. Professor Johnson, of Vassar, says that the difference between a successful writer and an unsuccessful one is pretty largely a note-book; one carries and uses a notebook, and the other does not. A bright thought flashes into one's mind; surely one can not forget it. But, when the time comes to write it out, it is utterly gone! The only time to be sure that one can keep an idea is when it comes.

That was Emerson's plan. He read books not for information so much as for inspiration; he walked about, not to see physical objects so much as to have his mind stirred. And then, when an idea did come to him and he saw a fascinating line of thought opening before him, he went after it, day or night, at meal-time or in rest-time. One night Mrs. Emerson was startled to find him out of bed, striking a match to light the gas. She thought there must be burglars in the house. "What is it, Ralph?" she called. "I have an idea!" he answered. And the best of it is that the next morning he had the same idea clinched and secure. Most men would be casting about the next morning to think what that idea was.

Experienced leaders of meetings know that it is a good plan to have the subject in mind for days beforehand and to carry about a note-book or loose sheets of paper on which enough of any suggestion can be quickly written to bring it to mind. Such suggestions may not be used, but there is no harm in having more ideas than one can use, is there? Might not that surplus make up for the shortage which some leaders occasionally reveal? The major secret of a ready speaker or writer is the habit of putting things down. Memory is a treacherous friend; it plays strange tricks. But it is always ready to help out when it has a few scratches of a pen or pencil to start with.—*Christian Endeavor World.*

* * *

WHO ARE WE

The other day I was out riding in an automobile with a little boy about three years old, and his mother, and his baby brother. The baby wanted something to play with, and mother gave him a little looking-glass, which he much enjoyed. But big brother saw it, and wanted it, and took it away from the baby. The baby began to cry, but big brother said, "There, baby, don't cry. Here it is. I just wanted to see who I was!" And he gave the looking-glass back to the baby.

Wouldn't it be a good plan if we all, every once in a while, stopped to look and see who we are? We would look in a glass and see whether we have happy, smiling faces, or cross, frowning faces. And then there are some things we couldn't see in a real glass, but would have to just think about. Are we kind, generous, thoughtful people, or are we unkind, selfish, disagreeable people? Are we pleasant companions to play with, or work with, or unpleasant? Are we helpful to our mothers, and always ready to mind, or are we just the opposite?

Every one of you, look in a glass to-day and then think a little bit, and try to find out just what sort of a person you are! —*R. W. Barstow, in Congregationalist.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universali Church is 176 Newbury Street, Boston, Mass.

GAVEL IN HAND

The Providence Convention from the Point of View of the President

"The best of our Sunday school conventions!"—that was the verdict on every tongue when on Tuesday evening we reluctantly adjourned. In that opinion the industrious and gifted journalists of the *Universalist Leader*, whose reports have already been published, seem to concur. It may be interesting to know that to the man who faced the audience throughout all the sessions and who has been in a similar position at eleven conventions, progress appeared to be very great.

It was our largest convention, the commodious and stately First Church being well filled almost from the beginning. More important, however, was the fact that the attendants came for a serious purpose and sat eagerly interested until the very end of even the longest sessions. I never saw more responsive people.

How fortunate I have been in my fellow-officers! I thank God daily for their friendship and their devotion to our common cause. At Providence I was reimpressed with their ability and their enthusiasm in a service for which not one of them receives any pecuniary reward, and I rejoiced that the convention preferred experience to experiment and gave me all my dear colleagues for another term.

The departmental superintendents, whose reports were received with gratitude, have been a consecrated company. Now we are to claim more of their time, giving them some slight payment in recognition of their sacrifices.

The business session was filled with the business spirit and committed us to aggressive policies—more field work, more departmental work, more literature, more institutes, more endeavor all along the line. We had great committees. I never heard a better report from a committee on recommendations and I was not surprised when the convention almost overwhelmed Rev. Lucy Markley and her associates by giving them a rising vote of thanks.

The Institutes? We had nine of them, every leader being present according to announcement. The speakers came with real ideas and the people came with notebooks, the result being that every one went away joyous and prepared to do better work in the home field. The eight group conferences on Tuesday were in their way equal to the institutes. I have been asked with some indignation why the ministers were excluded from the conferences. Because there was a special ministers' meeting in progress and we could secure consent for our program only by promising that we would not compete in any way for the interest of the pastors.

There are a great many people to whom we should be thankful, the hosts and hostesses at the First Church, the committee that arranged the delicious get-together supper at the Church of the Mediator, Mrs. Cushing and the local organist and singers for very unusual and appropriate music, Mrs. Chamberlain and Mrs. Bolton for instructive exhibits of handwork, and many others. Miss Mary Slaughter, my new associate, won every one, giving an example of good cheer and good service.

We all must have been deeply impressed by the offering on Tuesday evening, when, under the happy leadership of Rev. Harry Adams Hersey, the audience gave and pledged nearly $1,800, more than at any previous convention.

I was impressed with the uniformly high order of the speaking. Rev. Fred A. Moore, Judge Roger S. Galer, Rev. Hazel Kirk, President Tilden, presented great ideas forcefully, clearly, persuasively, and would have won praise for themselves in any interdenominational assembly. Dr. Luther A. Weigle, of Yale, gave us his best on Tuesday evening, and was rewarded by the closest attention of a churchful of people who remained with him until after ten o'clock, and who left determined to do their share toward "The Educational Task of the Church in the Twentieth Century."

We have had our best convention. We now have our greatest challenge. After Providence—"Forward, March!"

The Wayfarer.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

SUMMER VACATION INCIDENTS

M. Agnes Hathaway

(*Concluded*)

I accepted the situation as gracefully as I could and once more climbed on. At last I found the hotel built on the side of another peak of the mountain, in the midst of lovely trees, by a running brook. Here I was met with open arms and at once was given a room.

Here I spent a most restful month; cool air, beautiful scenery, the simple kindness of sincere people, left nothing wanting. In the home were several young children running about, sometimes helping a little, mostly playing. I was much interested in the eldest daughter and talked a number of times with her mother about her education. She was very desirous of sending the daughter to Tokyo and when I returned I consulted one or two mission schools about taking her. Once I met the mother on the streets of Tokyo and we exchanged a few words.

Ever after that summer I had wished to return to this spot once more, but the time had never been opportune. Two or three years ago almost the entire town burned down. I was relieved to hear that the Hashimoto Hotel escaped.

This summer when Miss Kent and I went to Karuizawa to attend the Kindergarten Convention I was determined, if we did not spend too much money in Karuizawa, to stop for at least a day in Ikao on our return.

When we arrived, the station official took charge of our baggage and we started to climb. Rather slowly we climbed the steps that led up to the Hashimoto Hotel. We were met at the door by a fine looking young man of charming manners. Soon a pretty young woman, also of charming manners, came and escorted us to a room. I asked for the woman of the house and when she came she appeared as if time had touched her more lightly than it had me. Asking about her daughter to my surprise I learned that the beautiful young chambermaid was the very little girl whom I had considered promising years before.

She told me that this daughter had graduated from a mission school in Yokohama and returned to help her mother in this work of a servant. When I talked with the young woman herself later she said that she returned to the school the winter before for a post graduate course in literature. She also told us that her two younger sisters are now students in the same mission school. We discovered that the charming young office boy is a student in Keio University in Tokyo, which is known as the gentlemen's sons' school, and his mother said that he makes his home with his uncle very near the Blackmer Home because she does not feel that city dormitories are safe places for young men. A wise mother.

We were sorry not to spend at least one night there, for now as before there seemed a dearth of guests, but I did wish to see Lake Haruna with its noted miniature Fuji mountain once more. So we left the little family and went on our way. As we descended the steps I felt that here I had seen for almost the first time in Japan educated young men and women who are proud to return to their country village and help their parents in any way possible, no matter how menial.

It was a picture that rejoiced my heart. We often see young people in America doing this, but not here. I wondered what peculiar power reigned in that mountain mother's heart, that had enabled her to inspire her children with the nobility of common sense, the lesson which has been needed here for so many years, the dignity of honest labor.

Young People's Christian Union

THE DIRECTOR'S DATES

Nov. 30-Dec. 2. New York State Y. P. C. U. Convention, Middleport.

* *

IMPRESSIONS OF PROVIDENCE

I have attended the last ten biennial sessions of the General Convention. They have all been good. They have all been inspiring, at times. They have all been exasperating, in spots. Providence was no exception.

The Letter and the Spirit

If one were to judge solely by the minutes of our Conventions as to their real accomplishments, there would be much to be desired this time. We have at last freed ourselves from a constitution which again and again has prevented us from doing legally what a large majority wanted to do. We have provided for a more logical division of labor among Convention officials, so that the General Superintendent will not be so over-burdened as in the past.

These two steps mean that while we may not have made the progress which some over-sanguine folk, who have not attended previous sessions of the General Convention, hoped to see, we have at least put our engine in good running order, and prepared ourselves to go full speed ahead if we want to do so.

Measured in the terms of twenty years ago even this would make Providence a progressive, not to say revolutionary, Convention. In the terms of to-day it was more indicative of what we can do when we wish.

But the minutes of a Convention are a very poor record of its accomplishments. The letter killeth because it is dead itself; the spirit giveth life and meaning. And the spirit of the Providence Convention was one of progress, of faith and of fellowship. There was nothing petty about it. There were differences of opinion, but one spirit. There were varying ideas of the best thing to do and the best way to do it, but a unanimous desire to do something and the best thing to make religion real in human life.

Practical Religion

The greatest disappointment from the standpoint of the young people was the lack of definite and final action in the matter of setting up the office of Director of Social Service, whatever the official title might be. The young people are interested in service, for they know that faith without works is dead, and they want to be taught how to visit the fatherless and widows in their affliction and how to keep themselves unspotted from the world. But the way is clear for the creation of such an office and the employment of such an official. In the spirit of the Providence Convention we should provide for this need. We believe in the Golden Rule and believe that it ought to be applied in daily life. We have iterated and reiterated that. Now we must be shown in detail how to do that, for it is no easy task in the complex modern world.

Undiscovered Resources

We have undertaken the largest financial task we have ever accepted. The so-called "Million Dollar Drive" of a few years ago, was not so great. That was to provide for five years' needs plus some additions to endowments, such as the Jubilee Fund of the Women's Association. Now we have set ourselves the task of raising a budget of $100,000 a year, plus at least $400,000 for Japan and the National Memorial Church. "Somebody said that it couldn't be done," in just the tone of voice in which somesaid that we never could carry through the million dollar drive. But the Convention voted by an overwhelming majority to go ahead and do it.

One remark made on the floor was that if the people who stayed at home were as enthusiastic about it as those who attended the Convention, the task would be easy. That is the gist of the whole matter. The people who came to Providence were enthusiastic about it because they knew about it; they understood the need for a large reconstruction program in Japan; they also understood the need for a church in the Capital City that would adequately present and represent our faith.

To make the folks at home as enthusiastic as those who came to Providence means simply that we shall have to give them the same information, and make them feel the need. If we do that, the money will come.

If we go to our parishes and say, "The General Convention voted to increase our quota to five per cent of our running expenses, and voted that we must raise $400,000 more for work in Tokyo and Washington, and we've got to do it whether we want to or not," our parishes will say, "You just watch us do what we don't want to do." And only a few with the "theirs not to make reply, theirs not to reason why" spirit will make their contributions.

But if we start right with an effort to show the need and the opportunity, and ask for money only when people have had a chance to learn and understand, we shall find it easy. There are undiscovered resources in the Universalist Church which will make it possible for us to do anything that we really feel is worth while. Dr. Bisbee once said in the *Leader*, "Ye ask and receive not because ye do not ask enough." A big program and a difficult one will arouse more enthusiasm than a little one.

All the changes in our denominational machinery and all the plans for financial contributions sink into insignificance, however, before the reiterated command from the Convention that we undertake a Christ Crusade. This was ordered at Detroit two years ago, at the same time that the financial campaign for the Washington Church and the Perin-Cate House were ordered. The two were finally left in the hands of the Trustees of the General Convention to carry through. A beginning was made in the financial campaign; little was done about the other.

The reason is easy to understand. You can put your finger on financial statistics. It is a simple matter to tabulate results. If you start out to get a half a million dollars, you know when you are half way, three quarters of the way, and when you have reached the goal.

That is not true of such a thing as a "Christ Crusade." That is a spiritual thing. It can not be tabulated. Results can not be set down in figures.

So the easy and the definite thing was taken first, and will be carried through to completion. And no one heard of the Christ Crusade.

There has been some suggestion that the financial campaign for the Washington and Tokyo projects should be combined with this Crusade. If that is done, the same thing will happen as took place two years ago, and as happened in 1919 when we set out for "members, ministers, missionaries and money." We got the money.

The Christ Crusade can only be a spiritual contagion, spreading from one earnest soul to another, unknown oftentimes and unmeasured, but progressing steadily toward the desired goal. "The Kingdom of God cometh not with observation," and the Christ Crusade will never reach the Holy Land of spiritual attainment and power if it uses as the weapons of its warfare the carnal instruments of money, and counts results in dollars and cents.

If we seek first the Kingdom of God and His righteousness, these other and less important things will be added unto us.

Stanley Manning,
Director of Young People's Work.
Boston, November 1.

For the Quiet Hour

And the soul, being made capable of divine light, can not be happy without it. Give it what other light you will, still it is in darkness so long as it is without God, He being the peculiar light and life of the soul.

Robert Leighton.

The Twenty-Third Psalm is the Nightingale of the Psalms. It is small and of a homely feather, singing sweetly out of obscurity; but, oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that Psalm was born!

Henry Ward Beecher.

Church News and Interests

PERSONAL

On the Monday following the Convention the Publishing House received visits from the following: Miss Jennie L. Ellis, Pennsylvania; Miss Lucy Hurst, Indiana; Rev. G. W. Perry, Vermont; Rev. Walter H. Macpherson, Illinois; Rev. H. G. Mann, Vermont; Rev. G. W. Scudder, Vermont; Rev. R. L. Brooks, Texas; Rev. A. J. Cardall, New Hampshire; Mrs. Echel M. Allen, Ohio; Rev. and Mrs. Milo G. Folsom, Maine; Rev. L. H. Robinson, New York.

Dr. Bisbee writes: "We held a service here at the house and had a lot of people. I sat behind a table and *preached* for the first time in a year. I shall do it again in two weeks." His friends will be delighted at this indication of his steady improvement.

Maine

Lewiston.—Sunday, Oct. 28, a good sized audience gathered at the First Universalist church in Lewiston and listened to a fine sermon by Rev. Will A. Kelley, who after eight years of faithful and efficient service has tendered his resignation in order to accept a unanimous call to the Universalist church at Barre, Vt. The Lewiston church heartily congratulates Mr. and Mrs. Kelley on this call to a larger church and also the parish at Barre in securing their services, but deeply regrets their going. A reception was tendered Mr. and Mrs. Kelley at the church parlors Friday evening, Oct. 26. During the evening, Mr. E. E. Parker, chairman of the board of trustees, addressed the people assembled, referring briefly to some of the things accomplished during the eight years of Mr. Kelley's pastorate here. He particularly mentioned the clearing of the church from the heavy mortgage with which it was burdened at his coming and the many improvements made on the church property, also his work with the boys of the church. He then, in behalf of the people of the parish, presented Mr. and Mrs. Kelley with a purse containing $212.50 in gold as a slight token of the love and esteem in which they are held by the Lewiston church. Mr. Kelley also received $20 in gold from his troop of Boy Scouts, who presented Master Charles Kelley with a Scout knife. Mrs. Kelley received $7.50 in gold from a personal friend in the parish and a number of smaller gifts.

* *

MONDAY EVENING AT PROVIDENCE

Those in attendance upon the sessions and institutes of the Convention of the General Sunday School Association in Providence enjoyed a respite from this decidedly arduous mental activity on Monday evening, when they were entertained at the Church of the Mediator for supper. All those who did not come in a genial frame of mind achieved it, at the very latest, by the time they caught sight of the pie. While they enjoyed it the Rev. Fred Leining aided their digestion by intermittent ear-splitting whistles which served to call attention to his various announcements, all of which were relative to the various and sundry ways his guests might spend their money for his new church building. After everybody had had plenty to eat Mrs. Cushing, looking very lovely in a very blue dress, took charge of affairs and demonstrated the new hymnal very effectively.

Then we all went upstairs into the auditorium, where Miss Slaughter showed us what can be done in the way of dramatics in the Sunday school with few rehearsals and practically no expense.

The second number on the program was a Christmas pageant, a lovely, simple thing which could easily be staged without rehearsal for a Christmas service. The costumes, of sheets, couch covers and various odds and ends from the attic, as Miss Slaughter explained, were quite beautifully draped and very effective. The action was in pantomime and the accompaniment was Christmas hymns.

This was accounted a very happy and profitable evening.

Notices

WANTED

Matron to take charge of Doolittle Universalist Home for Aged Persons, in Foxborough, Massachusetts, to begin Nov. 25, 1923; Universalist preferred. Family numbers from nine to twelve; nurse, maid and janitor employed to assist matron. For salary, etc., communicate with Rev. L. W. Coons, D. D., 176 Newbury Street, Boston, Mass.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St. Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

CALIFORNIA FELLOWSHIP COMMITTEE

Rev. Alven M. Smith has been received on letter of transfer from the New Hampshire Convention.

Frank Lincoln Masseck, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The following ministers have been received by transfer and granted fellowship in this Convention: Alfred S. Cole and Barron F. McIntire from Maine; Chas. F. Patterson from Michigan; L. C. Nichols from New York.

A letter of license as a lay preacher has been granted to Miss Mary Slaughter.

Fred A. Wilmot has been dropped from fellowship on his own request.

H. L. Rickard has been dropped from fellowship for entering secular business in another state.

Harry E. Adams, Secretary.

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* *

Mr. Gorsline was sweeping the floor of the wagon off with a broom and didn't see the deceased descending the ladder.—*From a report in the Hudson Daily Star.*

* *

An old edition of Morse's geography declares that "Albany has four hundred dwelling houses and twenty-four hundred inhabitants, all standing with their gable-ends to the street."—*Quoted from a scrap-book by a resident of Boyds, Md.*

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"Lady, could yer gimme a quarter to get where me family is?"

"Certainly, my poor man, here's a quarter. Where is your family?"

"At de movies."—*Boston Transcript.*

* *

"She was deceived in him, poor girl."

"Deceived in Jack?"

"Dreadfully! She thought it was love that was making him so pale and thin, and it was only going without food so as to buy her presents."—*Boston Transcript.*

* *

The music teacher: "Johnny is improving daily in his violin playing."

Johnny's mother (gratified): "Is that so? We didn't know whether he was improving or we were just getting more used to it."—*Judge.*

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"Rafferty," exclaimed Mr. Dolan, "your boy threw a lump of coal at my boy!"

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I listened attentively. Of course, I really didn't expect anything different—out of the ordinary—however, it might happen!

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